



# AMERICA

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### CHRONICLE

**The War.**—The principal interest of last week's fighting centred on the dying struggle of heroic Belgium. Her courage was undaunted to the end, but her final resistance found her hopelessly outnumbered. Her army, or the remnant of it, was able to make good its escape from the ruined and burning city of Antwerp, and is said to have arrived at Ostend, resolved to block the progress of the Germans as long as there remains a man to put in the field. She has gone down to utter defeat in glory, and even her enemies yield to her their tribute of admiration. Even as it is she is still holding out in a number of the forts. She has ceased, however to be an important factor in the war. Anything like serious cooperation with the Allies is now an impossibility as far as she is concerned, but she has not yet paid the full price of her refusal to allow Germany to march through her territory. Liège, Namur, Louvain, Termonde, Malines, have been destroyed, but the end is not yet. Ostend, Ghent, Brussels and Bruges still remain. Most of her people are refugees, and the whole country is in desolation.

**Belgian's Defeat** war. Anything like serious cooperation with the Allies is now an impossibility as far as she is concerned, but she has not yet paid the full price of her refusal to allow Germany to march through her territory. Liège, Namur, Louvain, Termonde, Malines, have been destroyed, but the end is not yet. Ostend, Ghent, Brussels and Bruges still remain. Most of her people are refugees, and the whole country is in desolation.

The fall of Antwerp came with surprising rapidity. The operations which reduced it to the necessity of surrender lasted just ten days. On September 29, according to the reports of the German staff, the siege proper began, although remote preparations in the form of the capture of towns included in the general plan, began long before. Antwerp was very strongly fortified with three lines of defences, made up of great forts and redoubts, besides other defences recently constructed by the Belgians in anticipation of the siege. The rivers Nethe and Scheldt offered a further bar to the Germans. Great carnage on both sides marked the German progress, as the Belgians disputed every step of the way and the Germans hesitated at no sacrifice in order to accomplish their object. What contributed most to the victory was the deadly fire of the heavy German guns. The fall of the city was inevitable, even the Belgians foresaw this, unless reinforcements were received in numbers large enough to beat off the besiegers. The reinforcements, however, did not come. The flag was hauled down on Friday, October 9, from the Cathedral spire, and the last and strongest of the Belgian fortresses is now in the hands of the Germans. King Albert is reported to have been constantly in the field, and to have left the city among the very last.

What advantage precisely Germany had in view in their attack on Antwerp is not certain. One thing, however, is clear. A very large body of German troops, composed, it is claimed, of upward of 400,000 men, who have been hitherto operating in Belgium, are now free to be used in either of the two principal theatres of the war. The morale of the entire German fighting force must have been greatly improved by the victory; and a new and strong base of operations has been created. Antwerp has become a standing menace to England. It is true that the neutral waters of the Scheldt River preclude the possibility of utilizing it as a naval station, but the fact that it is not more than 100 miles distant from the English coast, brings British possessions, which have so far been immune, within easy striking distance of the German airships. It is no wonder that London's anxiety has greatly increased, especially as it is reported that the Germans are already making for Ostend and Calais.

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The campaign in Northern France has undergone no important change. The Germans have been making desperate efforts to break through the left wing of the Allies, but have nowhere succeeded.

*Northern France* The principal points of attack have been Lassigny, Roye, Arras and Lille. There have been gains and losses on both sides at all these places, but the results of the week's fighting have left the situation very nearly what it was eight days ago. The Allies have pushed forward to the north in large numbers as far as Cassel, which is within twenty miles of the coast. All about Lille there have been numerous engagements between the French and German cavalry, but with little effect except that the Germans have been prevented from blocking the progress of the Anglo-French army toward Belgium. Indeed, it is reported that the extreme French left has already crossed the Belgian border. On the other hand, General Joffré failed to push forward in time to cooperate with the Belgian and British forces at Antwerp, and the German right wing is no longer in danger. It looks now as though the line of battle, which is already 350 miles in length, would be steadily extended until it reaches the coast, probably at a point beyond Ostend, and that both sides would settle down in the trenches for the winter. The heavy guns used in the bombardment of Antwerp are said to be on the way to the army of the Crown Prince, and it is expected that they will soon be employed for a more vigorous attack on the Verdun-Toul barrier.

With regard to the Russian campaign, it seems fairly certain that Austria is more than holding her own. In her dispatches she claims that she has driven back the invaders and has recaptured Rzeszow.

*Russian Operations* Przemyśl, according to Austrian dispatches, has been relieved, and the besieging army driven across the San. Russia, which has been so active in chronicling her advance in Galicia, has contented herself with declaring that recent events have compelled her somewhat to modify her original plans, otherwise she has maintained complete silence as to the movements of her left wing. In Northern Poland there is still fighting of a very serious character along the East Prussian border. It is reported that the Germans are still engaging the Russians in Suwalki, but have been obliged to fall back to Thorn and beyond Lyck. There is little news of what is going on at the centre of the long line of battle to the west of Warsaw. Contradictory reports confuse the situation in Hungary. Russia claims that the invasion is proceeding satisfactorily; Austria asserts that she has successfully checked the Cossacks in the passes of the Carpathians. The Servians and Montenegrins have made no real progress in Bosnia, and the bombardment of Belgrade still continues. The deadly German submarines have sent another warship to the bottom. This time it was the Russian cruiser Pallada. They met in the Baltic sea, two Russian ships opened a heavy fire, but a torpedo soon sent the cruiser to the bottom.

Holland is being overwhelmed by Belgian refugees, and is doing her best to provide them with hospitality, a thing which has been made more difficult by the impoverishment due to the cutting off of most of her foreign trade. She is confident that her neutrality will be respected, and has no intention of entering the war.

*Other Items  
of Interest*

Japan and China have come to an agreement about the Shantung railroad. Japan has temporarily assumed control; and the ownership which China claims to be vested in herself and not in Germany, is to be decided at the close of the war. The Japanese fleet continues to seize German territory. Jaluit, the German island on the Marshall archipelago, which lies midway between Hawaii and the Philippines, and Yap, the largest of the Caroline group of islands, which are situated to the east of the Philippines, have both been occupied. The operations in the vicinity of Kiao-Chow are progressing slowly. Japan has, it is reported, mounted guns on Prince Henry Mountain which overlooks all three forts at Tsing-Tao. If this be true, a regular and destructive bombardment should now be in progress. In other respects the situation in the far east is unchanged. Bulgaria, while still maintaining her army on a war footing, has declared for neutrality, without, however, having been able to allay Russia's suspicion that she favors Austria. Portugal, although she has not yet joined the conflict is constantly reported to be on the point of doing so. A propaganda similar to that which has been carried on in Portugal apparently with success, has failed in Spain, which has declared that she will not enter the war. The war cloud that has been hovering over Roumania has grown blacker as the result of King Charles' death. The late King as is well known threw all his influence against the war party. He would have preferred to help Germany, but his people were bent on attacking Austria. Failing in his desire to help the Hohenzollerns he worked for peace. King Ferdinand, his successor, is not expected to be able, even if he so desires, to keep his country from joining fortunes with Russia. Relations between Russia and Turkey are still very strained. Constantinople fears that Russia will overrun Asia Minor. Apparently Turkey would like to attack Greece, but is afraid to do so, owing to her failure sufficiently to enlarge her fleet and also to her anxiety about the intentions of Russia. The Italian attitude toward the war has been further complicated by two events of serious importance. Two men who worked to keep Italy out of the war have ceased to exert their influence: the Minister of Foreign Affairs, Marquis di San Giuliano is dying, and the Minister of War has resigned.

**France.**—By the death of the Comte Albert de Mun, Academician, and leader of the Conservatives in the Chamber of Deputies, the Church in France has lost one of her greatest sons. A man of splendid intellect, brilliant attainments, and simple faith, in Comte de

*Death of a  
Catholic Champion*



Mun were realized the finest traditions of old Catholic France. Against the ignoble crowd of politicians whose highest constructive efforts during the last decade have manifested themselves in a war against Christianity, the Comte stood out like a paladin of old, in the defence of justice and true political reform. Comte de Mun was the author of several works on social and patriotic themes, and for years generously devoted his time, and his splendid abilities, to the foundation and maintenance of societies for French workingmen. The great services of this modern Knight of the Cross will never be forgotten.

If the French people are on their knees in prayer, the atheistic Government of their country still retains its attitude of hostility to Christianity. While the Government

*The French Government and Religion* has graciously consented to the presence of chaplains in the army and navy, it obstinately refuses them all official recognition, as well as the slender stipend granted by most civilized governments for the support of the representatives of religion. The French press regrets that the action of President Wilson in asking prayers for peace will not be imitated by the Government of a Catholic people. "The American Republic," says the *Gaulois*, "is not ashamed to kneel before the Most High. May our own Republic soon follow the example of the United States, and not fear to show its faith and confidence in God!"

**Germany.**—A problem for Germany will be the employment of her prisoners of war. According to an official statement issued by the German Ministry of War on September 11, and published in the German press, the number of prisoners

*Prisoners of War* in Germany at that time amounted to roundly 220,000, among them 18 generals. By September 24, according to an Associated Press dispatch from Berlin, it had risen to 240,000, and may now exceed a quarter of a million. But little manual labor has hitherto been assigned to them. It is thought that hereafter they will be employed in the building of roads and the reclaiming of marsh land. An exchange of prisoners will, of course, likewise take place.

German Catholics demanded the evidence for the accusations which had been made against the Belgian clergy in connection with the events in Louvain that

*The Clergy and the War* brought about the destruction of a considerable portion of the city. Such evidence was not forthcoming; instead it was found that the clergy had made great efforts to prevent the shooting. The religious Orders in particular are praised by the German soldiers, and the fact that religious houses have suffered little or no harm shows that they had excited no suspicion. The Jesuit college in Louvain is likewise intact. It is acknowledged that Belgian priests have done heroic service in tending to the wounded German soldiers in the hospitals. German military officials in Belgium have strictly forbidden

the further publication of such calumnies. The German Catholic clergy have received the Emperor's testimony that his trust in them is founded "firmly as the hills." Cardinal von Bettinger recently issued a protest against the wide-spread reports about atrocities against priests, remarking that a large proportion of the German army consists of Catholics, implying at the very least that the atrocities were exaggerated.

**Ireland.**—The original Provisional Committee of the Irish Volunteers issued a manifesto declaring that the nominees Mr. Redmond imposed on it are dismissed from its membership, and summoning a Convention for November 24 to elect a permanent governing body.

*The Volunteers and Mr. Redmond* The reason assigned is that Mr. Redmond had declared it the duty of the Volunteers to take foreign service, which is contrary to their accepted aims and pledges, as they were enlisted for national defence in Ireland only, a condition on which Messrs. Redmond and Devlin had previously insisted. Mr. Redmond replied by organizing the rejected nominees into a governing committee and also calling a convention. Colonel Moore accepted appointment as Inspector General in the new organization on the understanding that foreign service shall be not a duty but a choice. It is not yet clear which body has the largest support, but recruiting is not popular. Its advocates seem to be chiefly those who are not eligible for service. Cardinal Logue was quoted in its favor and also as violently anti-German; he repudiated the interview, saying, he had merely spoken in sympathy with Belgium, and against the destruction of Louvain and the Reims Cathedral. As to Home Rule he said: "I don't trust your politicians in England very much. They have an amending bill to bring in. What that will be I don't know."

**Mexico.**—Indubitable information with regard to the relentless warfare that is being waged on the Church in Mexico is being put on record by archbishops, bishops, priests, and lay people. In Orizaba all the churches have been closed except one, in which, however, Mass is not allowed to be said; the priests, without exception, have been banished. In Puebla all the canons are under sentence of banishment, many confessionals have been burned; on the confessionals of the cathedral were painted Masonic signs. The cathedral itself was converted into a hall. A ball was given in the chapel of the Jesuit College and a naked woman was put on the altar in place of the statue of Our Lord. The house of the archbishop was changed into a barracks. In Mexico City, Carranza appointed Father Vandes vicar-general. More than thirty priests are in prison, and one priest was publicly beaten. All the bishops are being persecuted, or have already been banished or put in prison. In the whole of Toluca and the surrounding districts there is not a single priest. The state of affairs may be judged from the following decree:

## DECREE OF TOLUCA.

This Decree is in force in the City of Toluca, Capital of the State of Mexico.

Conditions under which Catholic worship is allowed in Mexico:

(1) It is forbidden to preach, as has been done until now, exciting people to fanaticism. (2) Fasting and all penances are forbidden. (3) All kinds of revenues, such as offerings for baptisms, marriages, etc., and any other alms to the clergy or to the Catholic Church are forbidden. (4) Requiem Masses are entirely forbidden. (5) Two Masses only are allowed on Sunday; but it is not allowed to ring the bell to call the people. (6) Confessions are absolutely forbidden, either inside or outside the churches, and any priest who hears a Confession is liable not only to banishment, but also to capital punishment. Churches may be open on Sunday morning only. (7) Only one priest (designated by the Governor of the State) is allowed to say Mass on Sunday in Toluca City, and he must not live near the church but in some private house. (8) This priest must wear the same attire as an ordinary civilian; he may not wear even the Roman collar or anything that will denote that he is a priest. (9) This priest is to be the oldest priest in the town, even though he should have been retired on account of old age. He may select only one fixed church in which to say Mass on Sunday, and this must have the approval of the Governor. (10) All are forbidden to salute any of the men who formerly were priests, or even the sole priest allowed in the town, by kissing the hand, a custom which has been observed up to the present time. (11) With the exception of the one Mass allowed on Sunday, all ceremonies, services such as baptisms, services for the dead, blessing of the grave, etc., are entirely forbidden. The priest appointed by the Governor must sign a statement attesting his obedience to the civil authorities in Church affairs.

The following letter, sent to the Secretary of State, speaks for itself. It will be noted that it is the letter of a non-Catholic:

To his Excellency, Hon. W. J. BRYAN,

SIR:—On July 22 last, I had the honor of addressing your Excellency on the subject of the persecution of the Catholics in Mexico, as practised by the revolutionary parties now in power in that country. The Third Assistant Secretary of State, under date of July 24, acknowledged receipt of my letter. Since then I have made the acquaintance of Rev. R. H. Tierney, Editor of the Catholic paper *AMERICA*, published in New York City, who writes me that he visited your Excellency concerning this subject, and that you wished to hear me on the same matter. I have thought well, therefore, to note down for your Excellency's convenience the principal points, and I wish to say that I have written down nothing that I am not fully aware of and can personally vouch for. I have lived in Mexico twenty-three years, am a German by birth, by religion a Lutheran, and am sixty years of age.

(1) I know of Catholic clergymen who, under pain of death, were made to sweep the streets of a city and do menial work for common, illiterate soldiers. (2) Of a bishop, seventy years old, deported to the penal colony on the Pacific coast. (3) Of a parish priest, eighty years old, so tortured that he lost his mind. (4) Of several priests in the Monterey Penitentiary as late as August 30 last. (5) Of many deported to Texas, both foreigners and Mexicans. (6) Of priests and teachers tortured by hanging and strangling. (7) Of a priest in hiding who was enticed out to hear a confession and instead was thrown into a dungeon. (8) Of forty Sisters of . . . who have been violated, of which number four are

known to me, and one of these four has become demented.

(9) I have been instrumental in saving six Sisters and seven girl pupils from the same fate. (10) Of an Englishman, who tried to save the personal effects of these thirteen women, being fined \$2,000 for the attempt. (11) Of all the confessionals of the Monterey churches being piled in a public square and burned. (12) Of valuable paintings stolen from churches, and supposedly brought to the United States by filibusters. (13) Of Constitutionalist soldiers, led by a man who is now Governor of a State of Mexico, doing on the altar what decency does not permit me to say. (14) . . . [too vile to print.—The Editor.] (15) Of decrees published by the present Governors of States, prohibiting the practice of religion and closing the churches, convents and schools.

I am respectfully your humble servant,

MARTIN STECKER.

General Maytorena, the commander of the Villistas at Naco, has been vigorously attacking the town, alleging that General Hill, the commander of the Carranzistas, has violated the armistice. The town is still holding out. General Villa himself is refraining from hostilities and apparently intends to do so until after the close of the peace conference at Aguascalientes. The delegates have not yet met. Villa persists in his demand that Carranza should resign. Carranza, on the other hand, is now resolved not to do so. There seems to be little likelihood of an understanding being reached. Steps, however, are being taken, so it is reported, to set up a government at Mexico City, despite Villa's protest. The withdrawal of the American forces from Vera Cruz has been indefinitely postponed, according to the statement of Secretary Daniels, owing to the unsatisfactory state of Mexican affairs. The United States Government has signified its intention of maintaining a strictly neutral attitude toward both factions. De la Barra, the Mexican Ambassador at Bordeaux, has stated that he does not understand his country's recent declaration to mean that the loans negotiated by previous governments will be repudiated.

**Rome.**—After a short illness Cardinal Ferrata, the newly created Secretary of State, died in Rome on October 10. The deceased prelate had a most distinguished

*Death of a  
Great Cardinal*

career, fruitful in great work for the Church. To learning and zeal he united such wonderful tact that he was regarded as a most able diplomat. It was he who smoothed over difficulties in Switzerland and Belgium, that at one time threatened to cripple the Church. He was Nuncio at Paris during a most critical period and conducted himself with so much dignity and honesty of purpose that the crisis which later became inevitable, was postponed many years. In Rome itself his activity was little short of marvelous. He held positions of trust on many Congregations and was tireless in his efforts to promote every good cause. Pope Benedict XV appointed the dead Cardinal, Secretary of State, a little over a month ago. His demise at the comparatively early age of sixty-seven is a great blow to the Pontiff and the whole Church.



## TOPICS OF INTEREST

**The Young Man and Teaching\***

Teaching as a profession has never strongly attracted young men, and few deliberately select it. It has been, and to some extent it still is, a stepping-stone to some other line of endeavor. Sometimes it offers the means of continuing studies or of support while the young man is establishing himself in law, medicine or business. But there are advantages in the career of teaching which should make it attractive to those who are not too much dazzled by dreams of wealth and power.

Teaching has the advantage over other occupations in offering to the beginner a salary sufficient to cover his immediate needs, with a promise of increase as he gains experience. The long vacations, with the comparatively short hours of prescribed active service, hold out the prospect of leisure for study to those who enjoy intellectual work, and of recreation to those whose zest for athletic sports has not lost its keenness. There are prizes to be won, even though they are small in comparison with what may be gained in other occupations after efforts or sacrifices no more arduous than those of the conscientious and able teacher. There is the realizable opportunity of advancement to higher position. In many places, a pension is available when old age or illness brings incapacitation. Another advantage attached to teaching is that its exercise does not impair growth that may be useful in other professions, so that if the young man finds some other outlet for his genius or predilection, he is but slightly hindered and greatly benefitted by the time he has spent in the classroom. Success in teaching brings with it attainments of value in other directions. The power of concentration, the personality which is of such moment in teaching, the ability to look at matters from the standpoint of others, the moral attributes which the successful teacher is expected to possess, all have a wide application to affairs of the active world. A census of successful business or professional men would reveal a great number who laid in teaching the foundations of their success.

In determining to become a teacher the young man should not make the foregoing considerations the deciding ones. If he seeks temporary employment, there are other fields in which his efforts may be utilized without the possibility of harm that comes to pupils taught by a person whose sole object is to earn a little money. Teaching is more than an occupation; it is a calling. It demands peculiar qualities of heart, mind and temperament. St. Jean Baptiste de la Salle defined the twelve virtues of a good master, and his category, as well as his definitions, can scarcely be amended to-day. He has in mind more particularly the elementary teacher, but the high-school teacher or the college professor would be a rarely

perfect being who could not study the virtues with profit.

No person should become a teacher who does not love teaching, who does not fully sympathize with those he engages to teach, who does not know the subject-matter which he is to teach, or at least is not willing to learn it before trying to teach it, who does not purpose to prepare fully and carefully what he is to teach, and who is not inspired with the ideal of benefiting his pupils. To fail in these respects is not only dishonest, and unworthy of the teacher, but it places on him the responsibility for the effect of his omissions on the character of his pupils. The lazy teacher is a poor teacher, and the bad teacher is more than the bad man.

The young man who feels that his vocation is in the classroom should set about diligently to prepare himself. In some of our large cities teaching can not be taken up without due preparation. Such preparation is now offered by most colleges in courses more or less extensive, covering work during the senior and junior years. In preparing to teach, the young man should be guided by the kind of teaching in which he expects to engage. The elementary teacher concerns himself with the foundations of all studies, and with minds of the least maturity. The studies are the three R's, with such additions as social conditions have demanded. Simple as the studies may appear, to teach them requires careful preparation. The high-school teacher requires greater scholarship as to subject-matter, as his work is to a greater or less extent that of the specialist. The college instructor ought to have made special studies in advance of the high-school teacher. In our large cities, the salaries often attract to the high schools men of the scholarship of college professors, or college professors themselves, and to the elementary schools men competent to render satisfactory service in high schools. When these men are able to temper their instruction to the ability of their students, their scholarship and culture are not without a salutary effect on the students.

The number of young men in the elementary schools employed as teachers is becoming less every year. Women are employed not only because men are not greatly attracted by the salaries, but because, as a rule, women prepare their work better and are not so impatient of promotion. In high schools the number of men teachers is growing proportionately less by slower degrees, but there still is a wide field open to men of scholarship and teaching ability. In most colleges, where high-school teachers are not appointed directly to professorships, the novice begins as tutor, and if successful gradually advances to a professorship through the positions of instructor and assistant professor. In large high schools there is a corresponding progress from novice to teacher-in-charge or principal.

The opportunity for advancement constitutes an important factor in entering a profession or remaining in it. The elementary teacher has open to him, according

\*The seventeenth of a series of vocational articles.

to certain tests of ability and experience, promotion to principalships or superintendencies. It is unfortunate that here and there politics still intrude, and perhaps it is still more unfortunate that the influence of bigotry is by no means quiet. But even where these prevail, it is not impossible for the able teacher to secure adequate recognition. The large cities are generally freer from religious and political prejudice than the smaller ones. Sometimes promotions are denied to persons in the system, and these have to seek advancement elsewhere.

Superintendencies, principalships, and professorships are the prizes of the profession. They do not compare favorably with the prizes in other professions for no greater relative ability or experience. But the teacher who begins his career with the idea of becoming wealthy is doomed to grievous disappointment. The rewards of the teacher, even of him who has attained the highest rank, are seldom material. He may be able to save a little money and to invest it profitably, or he may happen to write a successful book; but for the great number of teachers, the greatest hope must be that of modest comfort, just escaping penury.

It would be unjust and untrue to have it appear that the time spent by many men in teaching has been to the detriment of their pupils. Temporary service in the classroom does not merit condemnation. The tenure in many places is uncertain, and teachers have the responsibilities of other men. If they engage in new lines of employment before they become too old to be adaptable, they are not to be blamed. Many men who have left their impress on the affairs of the world have spent their day in the classroom, and to the advantage of their pupils. Their ambition for a career outside the classroom has not stood in the way of devotion to their present occupation, nor of the careful preparation for the conscientious discharge of their duty which successful teaching demands.

But the young man who takes up teaching with the view to making it a stepping-stone to some other activity, has a trying and difficult task ahead of him. Many successful lawyers and physicians have taught school successfully while studying for their profession. But severe study and close application are demanded by law and medicine, and it happens that where the demands of professional study are greatest, there also the greatest demands are made on the teacher. Not only is the actual work of teaching very exhausting, but the conditions attending teaching in our large cities are growing increasingly difficult. It thus becomes very hard for the young teacher to divide his attention between his class and other interests. To attempt to study for a profession while teaching usually means that the teaching will be unsatisfactory or the study unprofitable, or both. If teaching is to be used as a stepping-stone, the young man should devote himself to teaching exclusively until he has accumulated sufficient means to enable him to devote himself entirely to preparation for his chosen profession.

Teaching begun as a temporary employment not infrequently develops a love for the work and reveals to the young man his true vocation. He may not have chosen deliberately to become a teacher, and he may only have accepted the opportunity to teach in the hope that after a time he would be able either to take up a chosen profession or to discover some other occupation which might appear more congenial. He may not even have made any adequate preparation for the work of teaching. But he had the habit of doing well whatever he undertook. What was lacking in pedagogical equipment was supplied by youthful enthusiasm, knowledge of subject-matter, ability of presentation, power of control and influence, and that sympathy with young minds which leads to an understanding of them. Perhaps he has reaped success and gained promotion. He has won the respect of his community, and honors and responsibilities have come to him. He has gradually come to be regarded as a leader in his profession, for he has made up his deficiencies of professional training, and his studies have been all the more comprehensive and satisfying, because they had the substantial background of experience. The material return for his labor is, perhaps, too important to be sacrificed even to enter the more lucrative field that may have dazzled his early imagination, were he even tempted to abandon the calling on which he had entered without deliberate choice. And so he goes on, putting away his early ambitions, satisfied in his labor, enjoying his success, and realizing that his true vocation came to him in a guise scarcely recognizable, but found him not unprepared.

JOHN H. HAAREN,

*Associate City Superintendent of Schools,  
The City of New York.*

### Religious Conditions in Italy

The strained political relations between the Italian Government and the Holy See, the neglect of their religious duties by a number of the Italian immigrants to the United States, and the abuses of a few ultra-radical Italian papers, make people in this country believe that religion in Italy is going from bad to worse, and that there are there only a few really good Catholics. This, however, is an altogether false idea. Religious conditions in Italy are infinitely better than many people are inclined to think, misled, as they are, by deceitful appearances or misinformed by a prejudiced and ill-intentioned press. For many and peculiar reasons Italy's attitude with regard to the Holy Father is not an index of the religion of its people, nor do the accounts published about Italy's religious conditions, especially in non-Catholic papers, do justice to the truth.

The Catholic spirit is keenly alive to-day among the Italian people; it hovers over you wherever you go; it is felt in their feasts and in their mournings, in their public joys and public calamities; it asserts itself in their homes. The spotless purity of the Italian home life is



due, without doubt, to the strong influence of the Catholic Church. Even people whose conduct is not altogether edifying can not avoid feeling that beneficial influence, and often must give in and comply with its requirements. Persons who have lived in Italy for some time, as we have, bear witness to this fact, and even mere travelers can not fail to notice it. But this is not all. The Italians do not content themselves with what we might call acting unconsciously under the influence of the Catholic spirit; they go farther; they practise their religion. Of course, it is not our intention to state that all the 33,000,000 Catholics of whom Italy can boast are church-going Catholics. No; there is to be found among them, as among all large bodies of men, many a black sheep; still we can, and do, affirm that the majority, the bulk of the Italian people, are good, practical Catholics.

We will not prove our assertion by pointing to the large number of dioceses in Italy, a number unequaled the world over, nor to the many flourishing social and political organizations that glory in the open profession of their faith, nor to the thousands and thousands of churches—rather we simply invite our readers to glance at the numberless sodalities spread all over Italy, with the sole purpose of furthering Christian piety and perfection, to consider the well-attended and well-taught Sunday schools, the very large number of priests and religious busy in zealous works for the spiritual welfare of the people. We invite our readers to look at the large crowds of the faithful frequenting the churches at all hours, filled with simple yet strong piety and trust in God. A public joy gladdens the hearts of the people, and behold! churches and shrines are decorated. A public sorrow spreads its gloom over cities and villages, and the churches become the refuge of the people, and God and His Blessed Mother are audibly invoked with great faith and earnestness. In 1906, while ashes and *lapilli* darkened the sky of Southern Italy and a descending torrent of lava was cleaving a broad pathway of death, then it was that the people's hearts turned to God and implored mercy. Along the slopes of Mount Vesuvius, while the lava was destroying all that many a poor peasant had in this world, no blasphemies were uttered, but a humble prayer, a simple yet sublime act of conformity to God's holy will: "*Signore,*" repeated the poor, afflicted peasants, *voi ci deste questi beni, voi ce li togliete: sia il vostro nome benedetto!*

It is not necessary to travel all over Italy in order to see that the Italians are calumniated when it is said of them that they do not comply with their religious duties. Let us take one province, nay, one city, and a city, moreover, that is not infrequently rumored to contain within its walls rather a pleasure-loving than a God-loving population, namely, Naples. In Naples there are at least four hundred churches, in which a number of Masses are said through the hours and half hours of Sunday morning. As a matter of fact, in many of the churches, there is Mass from 5 or 6 o'clock to noon, or even 1 o'clock.

Immense crowds of people attend these Masses. Surely, this is proof that the Italians practise their religion. We say the Italians, and not the Neapolitans, because what is true of Naples, is true almost, without exception, of every town and hamlet *dalle Alpi alla Sicilia*.

If, in addition to this, we take account of the many retreats and missions, the attendance at which often overtaxes the capacity of the very largest churches, the devout and numerous pilgrimages, the display of profound piety during Lent and the months of May and June, when in many churches no day passes without a sermon to huge throngs, as we ourselves have witnessed, if, we say, we take account of these things, there will be bred within us the sincere conviction that faith is not dead nor dormant, but emphatically active and living, blossoming and bearing fruit throughout all the length and breadth of Italy.

If Italy's children showed no other proof of their deep religious feeling than their love for the Madonna, a love childlike yet strong, which makes them treat her as their dearest Mother, a love that knows no bounds and makes them hope to obtain all heavenly favors through her, a love that adorns her numberless shrines throughout the land, and has turned the desolate Valley of Pompeii into a valley of Paradise, that makes Mary the most revered and loved of all names—this alone would be proof of the strength of their religion, and would be more than sufficient to show that they still keep enshrined in their hearts the faith preached in their country by the Prince of the Apostles, sealed by the blood of thousands and thousands of their forefathers, tenderly reflected in their art and letters.

JOSEPH M. SORRENTINO, S.J.

### Building Roads

The Catholic Church has a great social message for the United States. But that message is yet unheeded by a vast multitude. In fact, astonishingly few outside the Church have any idea of what her teaching contains. Protestants and atheists look on the Church as a solid rock; but to them it is not a rock of strength. It is a rock of obstruction.

We must try to remember their view is not surprising. Our first effort to deliver our message should be to put ourselves in the places of those who despise or fear us. Only by doing this can we expect to give them the answers they look for and correct the somewhat extraordinary ideas they have of us.

It is my good fortune to know a very talented Catholic authoress, who happens also to be a convert. She was, of course, brought up in a strictly Protestant environment. Her education was distinctly Protestant, not what is now misnamed "non-sectarian," and the books of history and literature put in her hands were invariably stuffed from cover to cover with the old and familiar lies against the Church and the Papacy. Only the accidental associations of her later life gave her the chance to see

things as they were. Two lessons this lady has taught me. One is to be lenient with those who seem to cherish lies maliciously against the Church; the other is to be very careful in all arguments with non-Catholics to find out first of all what they think we believe.

We must be ready to give our opponents credit for sincerity. If we called all who disagree with us bigots, we should only be proving ourselves still greater bigots. My convert friend was quite sincere as a girl in thinking the Pope Anti-Christ. The "History of England" she was given to read had pictures of the Pope with this title underneath. Like all normal children, she accepted the printed word unquestioningly. Those early impressions were deep and very nearly enduring.

If we remember that our opponents are sincere, we shall be far less likely to commit that great diplomatic error of losing our tempers. We shall also become more sincere ourselves in our efforts to set forth our own side, for we shall begin to think our task more pleasing and worth while. It is no easier to explain your views to a person you think mentally deaf than to carry on a conversation with a person you know to be physically deaf. The charm of intelligent discussion is ease, and you are only at ease when you talk to some one you respect. And after learning to respect our adversaries, we must find out exactly what they think we believe.

For example, a non-Catholic asks you: "Do you honestly and firmly believe in the Papal infallibility?" You reply that you do, whereupon your questioner immediately loses all respect for your mentality and starts to argue as if you were a fool and not a rational being. Why? Simply because he thinks that by Papal infallibility you mean that the Pope would, let us say, be infallible should he make a pronouncement on the causes of the Great War.

Only a few days ago I talked with a workingman who was a fairly constant reader of the *Menace*. Quite naturally he had little love for "Romanism." He had expressed most of his stock views before I told him I was a "Romanist" myself. Being a good, straightforward man, he did not attempt to retract a thing he had said; he only repeated it all with emphasis. Among other things, of course, he assumed that the Church was bitterly opposed to social progress. Why? Because the Church was a body that never changed. How could an unchanging body welcome progress, democracy and other ideals of the sort?

We agreed at once to discard the authority of the *Menace*, which he was fair enough to call prejudiced. He had better authority than the *Menace*, he said. "A Catholic lady with whom he had recently talked had told him with a great deal of pride that the Church never changed. This had made a great impression on him.

He had failed to see the difference between an unchanging body of religious and moral truth and an institution whose methods might be adapted to the conditions of a special day. His Catholic friend had spoken

proudly of the changeless body of religious and moral truth, and he had understood her as referring also to all the methods and activities of the Church. He complained of the political activity of the Church, and yet he himself took the first occasion to confuse her religion with her politics. He knew that the Church had once held temporal power; and all that was undesirable, speaking mildly, in the vision of a Pope as the head of the United States had been conjured before him. So far as he was concerned, a Catholic, and a reputable one at that, had confirmed the very charges of the *Menace*.

And so it is very often with us. We speak to Protestants and Socialists, and, in fact, to all who dislike the Church, as carelessly as if we were speaking to Catholics, who would understand all our allusions and references. If I say I believe in the authority of Rome, it is clear to you as a Catholic that I mean the spiritual authority. But a Socialist might easily think I meant a temporal or political power to be established here at home. And sincerely thinking that, he might reasonably argue that I was a menace to American liberty.

To speak carefully, then, is the first step toward speaking clearly. But more is needed if we are to deliver our message as we should. We must be prepared not only to say clearly what we believe, but why we believe it. Do not forget that Protestants are not in the habit of appealing to authority. No appeal to authority will convince them in argument. We say we are opposed to socialism because Pope Leo XIII condemned it, and, possibly, if we are decently informed, because certain socialist "authorities" have declared socialism opposed to Christianity.

To a Protestant or a freethinker these reasons for opposing socialism seem no reasons at all. What we really say is that we are opposed to socialism because we are, and because it is opposed to us. This seems like begging the question. Instead of argument we cite fact, and fact that has little or no weight with those who despise authority, whether Catholic or Socialist.

We are too lazy to learn the reasons *why* our "authorities" have taken a definite position. What a freethinker is anxious to find out is the mental process of the authorities we quote. Why did Pope Leo XIII condemn socialism? Did he include everything that calls itself socialism, or was he condemning only orthodox Marxism and its legitimate offspring? And why did August Bebel declare socialism and Christianity to be as mutually opposed as fire and water? If, as the result of laziness, we can not answer these questions and a hundred others, we are directly to blame for the ignorance and hostility of many a freethinker to-day.

In trying to persuade them to our views, we must state not only our conclusions, but why we or our authorities reached them. Many men who believe merely in a rather extended government ownership and call themselves socialists are genuinely hurt to think that the Church opposes socialism. How surprised they would be to



learn what the Church's real views are! And how pleased! These are the men our own carelessness and laziness antagonize at the very time when we need all possible moral support in sending out our message. By believing in their sincerity, by defining our views, and then giving reasons for "the faith that is in us," we can, instead of antagonizing thousands, build firm, smooth roads for the couriers who must bear our message, and by doing this we can help, during the coming days of peace, to prevent the outbreak of those new and terrible wars, the wars of social blindness and revolution.

RICHARD DANA SKINNER.

### Failure of International Socialism

When the first war clouds arose on the political horizon meetings of protest were called by the numerous Socialist bodies of Europe. The impending war was denounced as another capitalistic plot. Not content with these tirades, the speakers went further and likewise denounced the Catholic Church in terms equally strong. Their purpose, as we shall see, was clear.

Socialist leaders in Europe foresaw that war was well-nigh inevitable, but they were also aware that many of their followers confidently trusted it could never take place, hoping, as they did, that the International Socialist Bureau at Brussels would effectually prevent its proclamation or stay its progress. An awful dilemma, therefore, confronted the leaders. They knew they could do no more than call futile meetings of protest. On the other hand, they had told their followers, year after year, that the Socialist party was the only political body of Europe which would stand for peace, and that it never would tolerate the general slaughter of fellow-proletarians. Not a few simple-minded Socialists were absolutely convinced of the impossibility of a general war; for had not the Bureau at Brussels threatened to proclaim a general strike the moment hostilities seemed near? "Let them try to carry on war when the miners refuse to bring coal to the surface, when engineers and railway men refuse to carry troops to the frontier, when postal and telegraph employees refuse to deliver letters, messages and commands," were the common expressions of the "comrades."

It is true that war would have been utterly impossible if all such workmen, in conjunction with some others, had begun a permanent strike at a command from Brussels. But the Socialists in the Belgian capital never gave that command. They never thought of giving it, for they dared not risk the tremendous failure that would be consequent on their folly. They would not expose the utter feebleness of their party to the world. They knew that a war can not go on indefinitely, and they had to provide for the future. They had to consider how new electoral victories could be won. Votes do not follow on after incompetence.

Yes, something was to be done to comfort disappointed

followers. Consequently the Socialists resorted to the easiest and always efficacious expedients of finding a scapegoat. Needless to say this was to be the Catholic Church. As if by mutual agreement Socialist leaders in the different countries that were now on the brink of the great war attacked the Catholic Church for "doing nothing" to prevent the coming calamity. As an instance of political party wisdom this method was highly efficient, but the different leaders should have agreed upon a common argument. They did not so. As a consequence the Socialist speeches delivered toward the end of July contain some highly interesting and rather amusing contradictions. Thus Mr. Kleerekooper, a Dutch leader, said in Amsterdam: "Now behold the Pope at Rome, my friends! He claims to be the mightiest potentate on earth, and no one will deny this claim, for he commands more than two hundred million souls, yet he has not spoken and will not speak one word to prevent this horrible war." The well-known conclusions about the mutual understanding between Church and capital naturally followed. At the same time M. Hervé, in Paris, said: "Look at the failure of the Church of Rome, once so powerful. The Pope has not spoken a single word, because he knows that he has lost all influence upon nations and governments; because he knows, too, that the Church is only a shadow of her former self." Poor Pope, poor Catholic Church! Both can be proved guilty of crimes by contradictory statements.

A refutation of these accusations is not needed. The call to arms and the mobilization of the troops were measures undertaken without any reference to the Holy Father. Yet the late Pope had done all in his power to preserve peace, and when his efforts proved futile he died broken-hearted at the thought of the human misery he could not avert. Could a nobler example have been given of the desire of the Church to keep the world free of this great calamity? How unsafe then must be the footing of a party whose leaders have recourse to such an expedient as calumny of the Church and of her venerable Pontiff, in order to save their own reputation.

But what of these leaders themselves? By telling their followers that they would make war impossible they lured many an honest workingman to an acceptance of their unsound and utopian policies. They boasted of the growth of their international party. They claimed four million electors in Germany out of a total of eleven million; three million in France, out of eight; and almost a third of the entire electorate of Belgium and Austria. Why have they not forbidden these many millions to bear arms against one another? What became of the threatened general strike in case of war, and the many other undoubted means of preventing such an event? Neither France nor Germany could have entered upon this war if the seven million Socialists in these countries had preferred to stand aloof. Why did they not do so, and why did not the International Bureau at Brussels give the watchword?

To understand the pertinence of these questions we must advert to the fact that Catholics indeed could not have been ordered by the Church or Pontiff thus to disobey and frustrate the orders of their governments in the present crisis. Their doctrine that all true authority comes from God made them loyal, though they might seek to influence their governments, by all rightful means, to preserve peace. But the principle of authority did not bind the International Socialist Party. They repudiate the teaching of the Church upon this as upon other vital points. As a revolutionary party they acknowledge no authority save "the will of the people," and this they acknowledge if it conforms to their own revolutionary ideals. Genuine patriotism is denounced as a vice. There was consequently no reason that could have prompted them, as Socialists, to obey the orders of their Government. But the truth is their leaders realized that the enormous figures they had paraded were very deceptive. Such numbers indicated, indeed, the harm that had been done among the people by a constant propaganda of irreligion, but not the real strength of the party. Its leaders could not count upon one-tenth of their so-called followers when theoretical principles were to be applied in practice. It is one thing to boast of numbers, quite another to muster those numbers for action. In this case socialism had little grasp on its so-called clients. It was not a philosophy of life, a rule of action, but rather a protest against mistakes and abuses on the part of governments.

Two results have already followed from this war. He who runs may read. It has brought about the revival of the religious spirit, and this nowhere more conspicuously than in France, where M. Viviani had "extinguished the Lights of Heaven" some years ago. It has in the second place shown the utter failure of international socialism and the falseness of its revolutionary cry: "Equality, Fraternity and Liberty!" It would not be overbold to predict that if Germany should win this war, not more than fifty out of one hundred and eleven Socialist representatives will return to the next Reichstag, while in the Austrian Parliament, Dr. Adler may find himself surrounded by some twenty adherents out of eighty. Should the Allies conquer the number of Socialist representatives will probably dwindle in France from one hundred and ten to about sixty, and in England they may practically disappear. Let us wait and see.

A. HOFHUY.

### The Religion of Masonry

The *American Freemason* insists, as we have seen, that "between Freemasonry and the Catholic Church there is an inherent antagonism" which admits of "neither peace nor truce," also that Freemasonry is not a Christian institution nor the handmaid thereof; but yet that it is not opposed to Christianity, has no dogmas of its own, and is not itself a religion. The incompatibility of these propositions is evident. The Catholic Church has very

definite dogmas, and the institution that is inherently opposed to them and specifically rejects them must of necessity be definitely dogmatic. The same editor wrote in the April issue: "Romanism and Protestantism, as theologies, are alike impractical, intolerant and out of date." This is a dogmatic statement, the denial of all the dogmas of both forms of Christianity. For the rest, the editor must have forgotten his Ritual. Past General Grand Master A. G. Mackey, author of the Masonic "Encyclopædia," "Lexicon," "Symbolism," and other standard works of the American Craft, includes in the inaugural charge to the Grand Chaplain: "Though Masonry be not religion, it is emphatically religion's handmaid," and his "Encyclopædia" defines Masonry as "an eminently religious institution, that is indebted *solely* to the religious element which it contains for its origin, and its continued existence." Albert Pike, "the greatest name in Masonry," informs the 33rd degree adepts that Masonry contains all that is true in the religions of all time and none of the impurities with which all of them are tainted, and he trumpets its religious pretensions in the very title of his masterpiece: "*Morals and Dogma of the Ancient and Accepted Scottish Rite.*"

That American Freemasonry, which its authoritative exponent rightly declares is not a Christian institution and is inherently antagonistic to Catholicity, is itself a distinctive religious society, is a matter of legal record that forms part of American law. Its religious character has been attested by the judicial authority of the Supreme Court of the State of New York. Robert Kopp, Master of the Lodge of Strict Observance, No. 94, having been expelled in 1899 by Grand Master W. A. Sutherland of Rochester, on the charge of arbitrary conduct, appealed to the courts, and finally, in 1903, to the Appellate Division, First Department of the Supreme Court of the State, on the ground that he had been expelled for opposing the financial irregularities of the governing body. Grand Master Elbert Crandall and Grand Secretary E. M. L. Ehler, respondents on behalf of the New York Grand Lodge, submitted, through Crandall and Truax, the following brief:

The right to membership in a Masonic fraternity is very much like the right to membership in a Church. Each requires a candidate for admission to subscribe to certain articles of religious belief as an essential prerequisite to membership. Each requires a member to conduct himself thereafter in accordance with certain religious principles. Each requires its members to adhere to certain doctrines of belief and action. The precepts contained in the Landmarks and the Charges of a Freemason (see pp. 92 to 100 of the Book of Constitution, Edit. of 1900) formulate a creed so thoroughly religious in character that it may well be compared with the formally expressed doctrine of many a denominational Church. The Masonic fraternity may, therefore, be quite properly regarded as a religious society and the long line of decisions, holding that a religious society shall have sole and exclusive jurisdiction to determine matters of membership, should be deemed applicable to the Masonic fraternity.

It was. The Landmarks and Charges convinced the judges that Masonry is a religion, and the Masonic de-



fendants' claim, that "McGuire vs. St. Patrick's Cathedral" was a precedent in the case, was allowed. Masonry having been proved a religion, the civil courts were estopped from adjudicating the injustice or irregularity of its excommunications, and the Masonic heads were enabled to hush Mr. Kopp's revelations of their financial transactions.

Their plea that Masonry is a religion protected them; and the court was bound to accept their proofs. The "Masonic Ritualist" contains all the forms and substance and functions of a religion complete in itself and the handmaid of none. It shows conclusively, with marvelous detail, that Masonry has its own distinct altars and temples, its own priesthood and croziered high priesthood and *Sancta Sanctorum*, and complete sacerdotal ceremonial; its own consecrations, anointings, invocations, purifications, benedictions and religious festivals; its own baptism and communion of the brethren; its own creed of morality and belief; its own peculiar theory of God and the soul and the soul's relation to the Universe and its Architect; and, finally, a ritual hymn proclaiming it "divine." This surely is a distinct religion; and that can be no handmaid of any which proclaims all others corrupt.

That the religion of Masonry is diametrically opposed to every Christian conception is made quite clear by Messrs. Mackey and Pike, who insist with the *American Freemason* that its distinctive purpose is not benevolence or sociability, but enlightenment; that is, the spread of Masonic truth. The applicant stands at its portals "in darkness, ignorance and helplessness," and if he absorbs enough of Masonic light to guide him over all the Landmarks, he finds that "the last and crowning Landmark of all is that these Landmarks can never be changed." Its creed is as unchangeable as the Christian Deposit of Faith, for, says the Masonic Ritualist: "It is in the power of no man or body of men to make the least innovation." Its adept has achieved all attainable truth. What is it?

Brothers Pike and Mackey, the supreme American authorities, having cleared away the corruptions with which all religions had overlaid primeval truth, disclose it in all its simplicity, at least to perfect Masons of the 33rd Degree. Briefly it amounts to this, that Nature and God are interchangeable; that the Deity is a bisexual conception of which man is the highest expression; that morality follows the law of bisexuality of which phallic worship is the primeval and, properly understood, the true interpretation; that "The Absolute is Reason," and "the conception of an Absolute Deity outside of Reason is the Idol of Black Magic, the PHANTOM of the Demon"; that the Devil is the idea of deity reversed, and, "for the Initiates, Satan is not a Person, but a Force, the instrument of Liberty or Free Will." Thus we have a pantheistic, rationalistic, hedonistic God, which is humanity deified; and therewith the kind of morals that would emanate from such a deity.

All this, with much that is worse, is in the standard books of American Masons according to degree; and the *American Freemason*, the *New Age*, and the leading Masonic organs, are constantly urging them to learn it, especially in its practical applications, and to make Continental Masonry their model in theory and practice. But Americans, it seems, have slight taste for real Masonic work and study, and Brother Morcombe agrees with Brother Mackey, that ninety per cent. of them have not yet been roused to the true Masonic spirit. Entering for social, business or political advancement, few of them frequent the lodge for instruction or have a mind for its peculiar enlightenment. Even when they do, it does not follow that they get it. Most of them belong to the Blue Lodges, and Brother Pike thus instructs the 30th Degree of the Scottish Rite:

The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate; but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is intended for the Adepts, the Princes of Masonry. . . . It is well enough for the mass of those called Masons to imagine that all is contained in the Blue Degrees; and whoso attempt to undeceive them will labor in vain, and without any due reward violate his obligations as an Adept. . . . Masonry conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and interpretations of its symbols to mislead those deserving only to be misled. Truth is not for those who are unworthy or unable to receive it or would pervert it.

We can thus understand why many Masons can tell us sincerely that they see no evil in Masonry, and that hearing in their initiations, etc., long passages from the Bible, which they are unaware have been expurgated and adapted for Masonic purposes, they believe it is a Christian institution. Even the editor of the *American Freemason* may not have plumbed all "Truth," for he is but a Blue Lodge Knight, not a Prince of the Elect. But he is proving worthy of promotion. He is striving hard to raise, or lower, the Blue Lodge to the level and the spirit of the atheistic and persecuting Grand Orient of France. His views of Christianity's sphere and functions are in accord. Protestantism he finds a help against Romanism's attempt to "mix religion with politics" and influence men in other than "the vague domains of faith"; but as theologies they are alike beneath contempt, and

If one or the other comes into the arena of material life, commanding there the attention or the obedience of men on the score of any spiritual light and leading, the sooner such a champion is kicked out bodily the better will it be for all concerned.

We shall see that Catholicity is the one religion that Masonry would "kick out bodily" from every arena of influence in American life, and that therein it is true to its history. The Masonic heads who have mastered Brother Pike's philosophy, and the rank and file who have not, have slight belief, if any, in a personal Devil; but with both Satan is a potent if unconscious "Force," and the enemy of each is the Church.

M. KENNY.

### England in War Time

It is nearly incredible how great a change has passed over England and how wholly for the better, since the tremendous war cloud broke suddenly six weeks ago. Two months ago Great Britain was in a deplorable state, at least to all outward appearances. She was torn by party strife to such an extent that civil war was within calculable distance; she was nervous; she was fretful; she was selfish; she was pleasure-loving; she was tormented by social troubles; she resembled an idle, self-indulgent person of uncertain temper who does not know what she wants and complains bitterly of not getting it; she was, in short, in as unsatisfactory a condition as a nation well can be that is not actually corrupt or ruined. And now, without boasting, it may be said that she has never been more worthy of her destiny or of her place in history. On the report of at least one magistrate, never, in recent years, have the statistics of crime fallen so low.

It is not hard to see why it is that this extraordinary transformation has taken place. It is as true of nations as of individuals—of nations, that is, that have not altogether lost nobility of character—that when they are once confronted by a call to really great sacrifice, all littleness and peevishness disappear. It is at any rate one part of the truth to say that they who again and again fall before small temptations can yet resist great ones; that there are certain types of character which need great crises if they are to do justice to themselves.

For about three weeks the test of Britain's character hung in the balance. The troops disappeared to the front, and the navy into the fogs of the North Sea; and financial conditions were readjusted; and the party politicians said what was expected of them; but the rest waited. There were still voices which, almost unrebuked, deplored the war, and eulogized the good intentions of the Germans as distinct from the Prussians; there were still arm-chair critics who discussed strategy with a detached air; and prudent housekeepers who laid in stocks of provisions, and hosts of young men in flannels who argued philosophically and congratulated themselves on being wise enough to keep out of trouble. At last Namur fell; and a silence fell with it. Men had supposed that gallant little Belgium could repeat for ever the miracle of Liège; it was a shock to find there were limits to human possibilities. Then the British force reappeared at Mons, fighting desperately, losing men desperately and retreating.

At this the silence was broken; and to the heartfelt relief of all who loved England, it was broken in the right way. The arm-chair critics laid aside their newspapers on their club tables and went home to see whether, after all, forty was too old; the voices that had talked smooth nonsense now began to discuss facts; the young men disappeared from the watering places and reappeared at recruiting offices; business men left their business; carters left their horses; travelers came home and home-birds became travelers. In one word, Britain woke up as never since the Napoleonic wars and woke sane and reasonable.

When Louvain fell there was no screaming, only one more resolve was taken; when the wounded men began to stream back to hospital, there was neither wailing nor hysteria; when tales of outrage began to come across the channel, there was no yelling for revenge or reprisals; there was just quiet determination, quietly expressed, that the enemy should be restrained and punished. When the gallant little affair of Heligoland was reported, again there was no exultation; there was just a quiet triumph with a few smiles and nods. In short, disaster and peril did for us in three weeks

what prosperity could not have done in thirty years; and now that at last the tide seems to be turning and German culture to be going back home, once more there is no hysteria; there is just the resolve that it shall go all the way back to Berlin and shall there learn a few lessons in a school which perhaps it will respect.

Such is the temper of England to-day. But who would have dreamed of such restraint and such determination even six weeks ago?

ROBERT HUGH BENSON.

### COMMUNICATIONS

#### A German View of the War

To the Editor of AMERICA:

I suppose by this time news of the great German victories over Russia, France and the English auxiliaries will have reached America, and you will also be in a position to judge of the real, immediate causes of the war. It was certainly not the Emperor William's fault, if peace was not maintained. War was of course bound to come, but it was not Germany that longed for it or hastened it, although, as events have proved, she was prepared for it.

It will hardly be necessary for me to correct the many glaringly false statements made by Reuter & Co. The loss of 25,000 men in dead and wounded and captured before Liège on Aug. 7, is a fairy tale, as is also the Emperor's supposed request for an armistice. With but few exceptions the people of Alsace-Lorraine have displayed the sincerest loyalty to Germany. Nearly 100,000 volunteers from these provinces reported during the first week of mobilization, a relatively greater percentage than in any other German province. France declared war on Austria before a single Austrian soldier had set foot on German soil. The only assistance thus far given by Austria to Germany was the sending of a battery of mountain artillery to northern France. Austria needs all her troops against the Russian millions. France invaded German territory before declaring war. I have this from a resident of Upper Alsace. In regard to the violation of Belgian's neutrality by Germany, it is now admitted, even by Dutch and Italian papers, that Belgium had a secret understanding with France to permit her to pass unhindered through her territory in order to invade the unprotected Rhineland. I know from personal knowledge that Belgian sympathies were all for France and all against Germany. I also saw French aeroplanes in the Rhineland on August 2nd and 3rd, which could have got there only by flying over Belgian territory; which was also a breach of neutrality. The alleged "barbarities" of the Germans in Belgium are nothing but just punishments for murders committed by Belgian civilians, who shot down German soldiers and mutilated the wounded and dying. One of my friends who took part in the storming of Liège was shot in the head by a civilian of Gemmenich whilst engaged in transporting baggage and wounded to Aix-la-Chapelle. In the article "Causes of the War" (AMERICA, August 15, p. 417) the statement is made that "Germany announced the acquisition of a private port in Holland, fully 20 miles nearer to England than Antwerp." This is nonsense. No such announcement was ever made. The whole article, in fact, is one-sided and full of inaccuracies, to say the least. Only one part of Louvain has been destroyed; the Townhall was saved by the efforts, heroic efforts, of the German soldiers themselves; St. Peter's Church is sadly damaged; the library could not be saved.

In regard to the editorial "The Lessons of the War," it may not be out of place to remark that at least as many Catholics are engaged on the side of Austria and Germany as on that of France, Russia, England, Belgium, Servia, Monte-



negro and Japan, the Catholic population of Austria and Germany, according to the last census, being somewhat more than sixty millions. Finally the Poles of Russia are welcoming the Austrians and Germans as their deliverers.

Knechtsteden, Sept. 8, 1914.

J. J. LAUX.

### An Incident of the Capture of Louvain

To the Editor of AMERICA:

The following details are an extract from a letter recently received from Hastings (England), and are a résumé of the authentic account of a summary execution published by the *Bien Public* of Ghent, revised and completed by Père F. Villaert at that time Superior of the Jesuit students at Louvain. My correspondent says:

... After the burning of Louvain about twenty Jesuits were arrested. They were in the Avenue de Ter-vueren, in front of a palisade, not far from the Musée du Congo, with an American bishop, the rector of the American College, one of the vice-rectors of the University and others. They were searched. On the young scholastic, Eugène Dupierreux, was found a memorandum containing a short summary of the daily events of the war. In it there was a sentence something like this: "I had never believed until now what had been said of German cruelties, but, after the burning of Louvain's library, I do believe that their deeds are worthy of the Sultan Omar." The German officer thought he found in these words a sketch of a sermon to be preached to the people against the conquerors. "That's enough," he said, and he immediately gave orders that the scholastic be taken out and shot. Père Villaert gave him the last absolution. After the shooting the scholastic still gave some signs of life. The officer then ended his life with a bullet from his revolver. He was calm and serene and died with the Crucifix in his hands. He was buried in the place where he had been shot.

It is not true, as has been stated, that the community, in which there was a brother of the scholastic who was killed, had been forced to witness the execution. The Jesuit Fathers were then conducted to Brussels, and had to walk with the soldiers through the streets of the capital. They were released at last through the kind mediation of the Spanish and American Ministers.

The German military Governor of Brussels afterwards expressed his deep regret to the Provincial of the Belgian Jesuits, and assured him that the officer who had ordered the execution would be removed from office. The Jesuit Scholasticate of Louvain has not been destroyed.

Granite, Md.

P. M. TELESE.

### Some Facts About Serbia

To the Editor of AMERICA:

Permit me to correct some items of the communication on the Austro-Servian conflict signed V. S. in your issue of September 12. An Austrian Ambassador named Reppmann is unknown in Europe. The Austrian Minister, Baron Giesl, who delivered the ultimatum to Serbia, certainly never took the alias of Reppmann. Neither is there a party leader or politician called Mowokovich in Serbia. Had the Servian Premier, a veteran skilled in diplomacy, committed the solecism of receiving a foreign representative together with a newspaper man, Baron Giesl, so far as I know him, would certainly not have tolerated such a breach of international etiquette. Prince George of Serbia and Major Voya Tankositch are known to me as to every inhabitant of Belgrade as two distinct individuals who have little in common and do not even resemble each other, therefore it is only at a great distance that they can be fused into a single identity. Such a feat was scarcely attempted in Vienna, and Holland, posing as a neutral State, may keep the credit of it.

It is inexact for your Innsbruck correspondent to say that the Servian Government offered no denial of complicity in the Sarajevo murder. Before the accusation was made Serbia's official press condemned the deed, and later repudiated

emphatically any connection with a dastardly *attentat* liable to bring Servian patriots of Bosnia into trouble. The charge was unsubstantiated except by factors wholly discredited in previous political trials. Reservoir poisoning is too common an accusation and has been made too often by each army against its enemy to need special comment.

The weeping and mourning in Tyrol when the recruits were summoned to fight for what they could not well grasp had no counterpart in Serbia, where women saw their loved ones depart in calm resignation, convinced of their just cause and of Serbia's duty to defend her liberty.

London.

E. CHRISTICH.

### Neutrality as to War News

To the Editor of AMERICA:

Noticing in this week's issue of AMERICA that you receive letters complaining of your attitude regarding the war, and ordering subscriptions stopped because of their disgruntled writers' indignation, I wish to assure you of the fact that at least one reader considers that your attitude toward the war is entirely sane and commendable, representing perhaps better than any other I read the ideal of neutrality that is asked for by President Wilson in his address to the American people. I desire you to continue sending AMERICA to me, and have no intention of stopping my subscription. I recommend AMERICA to my friends as the best Catholic weekly in this country. If we had more publications of your high standard and calibre, there would be less complaint about Catholics not supporting a Catholic press.

Bangor, Me.

JOHN P. FLANAGAN.

### A Psychological Problem

To the Editor of AMERICA:

Your editorial this week in regard to those who stop their subscriptions because they do not like the war news in your columns emphasizes a peculiar attitude of mind of many Catholics toward Catholic enterprises. Many a man will withdraw his support from a Catholic undertaking the first moment it diverges from his personal views, though he will not do so in regard to non-Catholic undertakings. One of the most estimable men I know wrote a sharp note and stopped his twenty-year-old subscription to a prominent Catholic magazine, because there appeared in it an editorial of which he did not approve, but he kept on reading and paying for his daily paper, with whose editorial column he seldom agreed and of whose news columns he could seldom entirely approve. Never in his life did he write a letter to any other editor. He could not be made to see how unreasonable he was. You yourself must certainly have found how prevalent is this attitude of mind. If the psychology of it could be studied, and proper remedies administered from our pulpits and in our schools, would not one great obstacle to a strong Catholic Press be removed? Do you suppose any of your late subscribers could be got to analyze themselves for the general good?

New Jersey.

SOUTH ORANGE.

### How to Get Rid of the "Menace"

To the Editor of AMERICA:

I should like to suggest to the readers of AMERICA who are continually being annoyed by receiving the *Menace* to adopt my method of getting rid of this pest. Every copy I receive I remail to the Postmaster General at Washington or to our Congressman. Let all Catholics who are receiving this paper adopt this plan, and Mr. Burleson will soon wake up.

Chicago, Ill.

JOSEPH A. FEILEN.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 17, 1914.

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### Yale and Prayer

The chief discordant note in the nation's prayer for peace came from Yale University. President Hadley gave expression to some very pertinent and practical reflections on the spirit of animosity, to which, in his opinion, must be traced much of the misunderstanding that has brought on the present war. His utterances have been praised, and not without reason. He made a strong plea for tolerance of other men's views and self-repression in the expression of one's own. So far he spoke well. He deserves only sympathy for his words of protest against discourtesy and arrogance and the utterance of half-truths as if they were the whole truth. All will agree with him as to the propriety of following up our prayers "by intelligent help in promoting peace on earth." But with another part of his matriculation sermon general exception is likely to be taken. He said in part:

With our illusions shattered and our very ideals shaken, we crave helplessly for peace; and as far as the mere craving goes we are ready to pray for it.

But how little this mere craving amounts to! What effect will it have on Englishman or German, Frenchman or Russian, each desperately convinced of the righteousness of his own cause, for which he has already suffered and is prepared to die if need be, that prayers for peace are offered by members of other nations comfortably distant from the fray and from the passion that evoked it? No direct effect whatever.

It is wrong to dignify this profitless expression of desire by the name of prayer. Unless we follow up our prayers by intelligent help in promoting peace on earth they are but the "vain repetitions" of the heathen. They may have a certain use as a public recognition of the controlling power of God over the affairs of men; otherwise they are no better than the peace parades and the children's peace cards and other similar manifestations of misdirected zeal with which we are now familiar.

People think they are doing their duty when they are simply indulging the luxury of expressing their own emotions in public. To expect such prayer to be answered is folly on the part of the ignorant and blasphemy on the part of those who should be wiser.

If these words have any point whatever, they refer to the prayer addressed to almighty God by the entire nation on the day when Mr. Hadley preached. They are not only a misconception of the efficacy of the prayer of petition, but also an unfair characterization of the attitude of the millions of reverent worshipers who lifted their hearts and their voices to heaven in humble yet confident entreaty for peace. Those who made their petition with any understanding were by no means under the delusion that by so doing they would produce any direct impression on those at war. It was precisely because we realized that the peoples of Europe had fixed their hearts on fighting to the end, and that all hope of influencing them directly had altogether passed, that we turned to God, in the hollow of whose hand all men are and within whose power it is to enlighten men's minds and to soften their hearts. Our own efforts to bring about a cessation of hostilities had failed, and in our helplessness we had recourse to the Prince of Peace. We have no guarantee that our prayer will be answered in the way we most desire, by immediate restoration of universal peace; but we have abundant warrant for invoking divine assistance when all human endeavors fail.

The nation's prayer, therefore, bore no resemblance whatever to "peace parades and children's peace cards." It was not a mere demonstration, it can not be described as "simply indulging the luxury of expressing one's emotions in public." There may have been some who were possessed by the sentiments above described, but the vast majority of those who responded to President Wilson's invitation had a full consciousness of what they were doing. Their prayer was certainly not "profitless," nor was the expectation of having it answered "folly on the part of the ignorant and blasphemy on the part of those who should be wiser." It is not out of place to ask parents who have sons at Yale under the care of Mr. Hadley, what measures they are taking to safeguard their faith from such rationalistic teaching? If such things are said in public by the president of the university, what are we to suppose is said in the privacy of the classroom by irresponsible professors?

### American Witnesses of Mexican Horrors

Corpus Christi is on the Mexican border. It has been in close touch with Federals and Constitutionalists, is an asylum of the refugees, and is, therefore, in a position to judge Mexican conditions. The Knights of Columbus of that city met on September 23, and arrived at a conclusion. The testimony of those American citizens who are on the spot, and speak of what they themselves had seen or had heard from actors and witnesses in the terrible drama, should convince the few among us who are still skeptical of Mexican atrocities. Their report recites that "one by one unnamable horrors were mentioned till the recital of their savagery dulled the mind." For generations Mexico's disastrous revolutions had been accom-



panied by conditions of religious intolerance that outraged even the natural rights of man, but now this irreligious mania has reached its climax. It has found vent in the commission of crimes so numerous and abominable that:

The nearer one approaches unfortunate Mexico, the stronger is the atmosphere charged with the conviction that conditions there are immeasurably worse than even their witnesses and victims can describe them.

They express amazement that such monstrous deeds are passed over in silence by the secular press of this land, where no principle is so dearly prized as liberty of worship and freedom of conscience, and that while national prayer is being offered for the cessation of war, so much apathy exists regarding the war of religious persecution that is torturing Mexico. To awaken from this apathy their fellow-citizens of all denominations, the Corpus Christi Council passed these resolutions:

Whereas, we American citizens, prizing above all material things, the religious liberty guaranteed by the Constitution to every inhabitant of the United States, are sorely grieved that the inhabitants of Mexico, our neighboring Republic, are deprived of it; and, for its sake, are made to suffer the most cruel and brutal persecution;

And whereas, the United States, through its Administration, has been so contributory to the triumph of the cause of the Constitutionals, that it is not entirely without responsibility for the religious persecution that has followed in the wake of this triumph;

And whereas, the Administration, having aided the cause of the Constitutionals, is now, as far as we know, endeavoring to influence the *de facto* government of Mexico to practise tolerance of religion; to aid therein,

Be it Resolved, That we, the undersigned Corpus Christi Council No. 1202, Knights of Columbus, labor to create a public opinion condemnatory of the cruel deeds committed in Mexico in the name of liberty;

That we appeal to all Americans, regardless of their methods of worship, to do all that is in their power to secure for the inhabitants of Mexico that religious tolerance that we, here, find so conducive to concord and prosperity;

That we endeavor to interest, as much as we can, the daily press, that it may present to the public, in so far as respect for decency may permit, the record of the horrible deeds that are done in that stricken land.

The appeal was ordered to be sent to the President and Secretary of State and the Councils of the Knights of Columbus, and ordered to be published in the papers of the country. We have not noticed that these papers have published them. It is the right and duty of Catholic subscribers to ask them why Mexican religious atrocities alone are excluded from their catalogues of crime; and it is the right and duty of all Catholics, as individuals and societies, to ask their representatives why our Government permits such atrocities, and thus give effective support to the Knights of Columbus and the Federated Catholic Societies in their manful defence of the civil and religious liberty of our fellow-Catholics of Mexico. If our millions can not exact justice in this matter, they may prepare in future to be treated as ciphers.

### Who Owns You?

"Gurth, the son of Beowulph, is the born thrall of Cedric of Rotherwood," was engraved on the collar of the Saxon serf. Gurth, the swine-herd, is a surly fellow, when first we meet him with Fangs and the Jester in the darkening walks of the forest. But he afterwards did his master loyal service, and when his collar was struck off, the words it bore were graven yet more deeply in the freeman's heart. To follow his lord to the wars was now his glory, the privilege not of slaves, but of the free.

Who owns you? We, too, once were thralls, and although we did our Master no loyal service, Christ freely ransomed us, and gave us to His Father as His brothers; henceforth, the sons of the King. No longer may we sit in comfort by the pleasant fireside with Fangs and Wamba, when freemen are off to the wars. Our place is at the side of the Prince. Our bodies are not our own. They are Christ's. Our hearts, our souls, the best that is in us, are not for our own service, but for Christ's. Our dignity as sons of the King means personal service in the field with Christ, our Captain. Ye are Christ's, says St. Paul, and Christ is of God. But do you believe that you own yourself, that you may use your soul, your body for evil, if you wish? to the hurt of others, if you wish? that Christ's other brothers, and Christ our Redeemer, and God the Father of all, have no claims which you are bound to respect? If you do, you are no freeman. You are the old Gurth, back in the tangled forest, herding the swine.

### A Catholic and a Gentleman

When John Ball, the famous contemporary of Wycliffe, instigated the peasants of England to rise against the gentry in 1381, he composed the historic couplet:

When Adam dived and Eve span  
Who was then a gentleman?

The obvious, and totally fallacious, conclusion derived from this couplet is that the gentry were those fortunate persons, who, like the lilies of the field, toil not, neither do they spin; and it is an opinion that lingers still. But there is an old and much-used saying about "behaving like a gentleman"; and so, the whole art of being a gentleman is bound up with conduct.

Then again, there are certain technical qualities which are said to pertain to a gentleman; such as being of noble lineage; having the right to bear heraldic arms, and many another. There is a family of royal and noble ancestry which gives to its members the right to an armorial insignia; which boasts of a long line of heroic sons and daughters; which has family traditions so sacred that its members have on occasion shed their blood rather than prove themselves unworthy of their calling and untrue; this family is the Catholic Church.

And the true Catholic, who is a loyal and faithful scion of this family, is the true gentleman.

The family of the Catholic Church, like all other families, had a Founder, who was blessed beyond all the sons of men in His Mother. She is Queen of Heaven, Mistress of Angels, and has many another title, which it is the delight of her children to recount in loving litany. But an age of chivalry and romance, an age that lifted up the glory of womanhood higher than it had ever reached, could find no more glorious or more excellent title for this sovereign Mistress than Madonna, Notre Dame, Our Lady; a title which has endured through the centuries and which shall endure. And so long as the world shall last and the religion of Christ prevail, mankind shall know that the genius of the Catholic Church could endow perfect womanhood with no more splendid halo of glory than the simple title of "lady." She is *Our Lady*, and she is set as a pattern before each daughter of the Catholic Church, that she, too, may be a lady after this perfect example.

As is the Mother, so is the Son, the First-born of our race; the Head of the family, the Foundation. He is King of kings, and Lord of lords, begotten before the worlds, and He has made us heirs by adoption and grace. By the grace of the Blessed Sacrament His Blood flows in us, and He lives in us; therefore are we of His lineage. He has given us a name to bear before all the world, Christian and Catholic. For our emblem and patent of nobility He has given us the sign of the holy Cross.

By the laws of heraldry and primogeniture the Catholic is a gentleman by right of birth. He is *armiger*; for he proudly bears as his armorial crest the sign of the Cross. He is of royal and noble ancestry; for the Son of God is his Brother, and Our Lady, the Queen of Heaven is his Mother. He has a name by which he may be known; for in baptism he was called Christian. He is knightly; for by his calling he is to fight against evil, and succor the poor and needy. This is the noble inheritance of every Catholic; who must be continually on his guard lest by sin he stain his scutcheon and cast a slur on the honor of his family. For in whatsoever degree a man is raised on high, in the same degree shall be the greatness of his fall; and the dishonored and fallen Catholic drags the honor of God and his Church in the dust.

#### A Letter, Some Remarks, A Solution

The Solicitor of the Post-Office Department has sent broadcast the following circular letter:

DEAR SIR OR MADAM:

Receipt is acknowledged of your recent communication with reference to the newspaper entitled the *Menace* and similar publications.

Under the United States laws the admissibility to the mails of a newspaper or periodical is not affected by the insertion of articles advocating any particular views or criticising the views held by others in matters of religion or religious teachings or

discussions, or that may be abusive, scurrilous, derogatory, defamatory or libelous, unless the language used in such articles is obscene, lewd, lascivious or filthy, or unless there appears "upon the envelope or outside cover or wrapper" containing them "libelous, scurrilous or defamatory" written or printed matter.

Referring to the exclusion of the *Menace* from the Canadian mails, I have been informed that such action is based upon the Canadian laws, under which it is "forbidden to post for delivery or transmission anything of an indecent, immoral, seditious, disloyal or scurrilous character, etc.," in which respect it differs materially from the United States' statute.

The United States Attorney for the proper district now has under consideration the question of whether the criminal statutes have been violated by sending through the mails copies of the paper in question.

Respectfully,

W. H. LAMAR,

Solicitor.

Here, then, is the case in a nutshell. The Canadian laws prohibit the passage of the *Menace* through the mails; our laws do not.

Wherein lies the difference between the statutes? The former interdict indecent matter: the latter forbid obscene articles. Indecent is spelled with eight letters; obscene with seven only. There is the first difference. Canada forbids immoral matter; the United States, lewd matter. There is a greater discrepancy here, the difference between four and seven letters. Finally, Canada frowns on scurrilous articles; the United States rejects filthy articles. Ten letters and six letters; that is an impassable gulf!

But the Solicitor of the Post-Office Department is a gentleman and not an expert in "filthy articles." This is admirable, but in the present instance disadvantageous. However, the case is not entirely hopeless. There is at hand an authoritative judgment about the vexed problem. It comes direct from the editor of one of the scurrilous papers. Surely, he is qualified to judge. His issue of April 18 reads:

The reason the *Menace* is dirty and vile and filthy is because it publishes the news and chronicles the current events about a dirty, vile, filthy organization.

The difficulty is solved. Our laws forbid the post to filthy matter. The editor of the *Menace* pronounces his paper filthy. The conclusion seems clear; it is recommended to the Solicitor of the Post-Office Department.

#### Nobody Cares

This is a sad cry to utter. When a man or woman allows that complaint to take shape in the soul and fill the mouth with its bitterness, you may be sure it is a black, severe storm which has flung such salt spray to the lips. Loneliness goes deep in the human heart. Man is a gregarious animal, and he loves to flock with his kind. Even if you maroon him in mid-ocean, he will not yet say, "nobody cares." Enoch Arden did not utter those sad words when he looked over miles of ocean, but he did when he looked a few feet into a lighted room and



saw his wife and children belonging to another. One need not be a chip on the high seas to be alone. The stranger in a large city feels his isolation all the more because millions around him are going somewhere, and he is heading nowhere. They exchange with daily definiteness home for work and work for home, and in both they meet some who care. It is the man who is away from home and business that feels himself a drifting waif on these shifting tides of life. The blaze of the saloon, the hilarious music and dancing, the shrillness of forced laughter, make an irresistible appeal to his loneliness. When John visits the city he may easily become Don Juan. He finds that the doors on the saloon are light and easy swinging and yield to a finger's touch, while it takes several strong arms to push open the heavy church doors. "Nobody cares" is often found just before "Here goes" in the text of many biographies.

The famous Haroun al Raschid, who lived in golden days, used to wander around on Arabian nights, and visit the poor of his city. He was an early Oriental slummer. No doubt, he was charitably inclined toward others, but he was also practising a very special kind of charity toward himself. Men in high office have to be very much alone. And Haroun was a founder of a Get-together Club. Our good President took the country, that is the newspapers' reporters, into his confidence not so long ago, and gave no uncertain evidence that he felt the isolation of his position. How would he have felt if he were the Pope, whom Italian compatriots, with no pity for his seclusion of office, have restricted still more to one house and one garden. One of the sad privileges of old age is attending more funerals than dances, and the old must often shake their heads sadly, whispering: "What does my presence matter? Nobody cares." Criminals, too, feel the spell of this attraction for their kind. When they have slipped through the meshes of the law, when they have escaped the scent of the blood-hound, the patient detectives know the weakness of the human heart. It is a pitiful necessity which makes these agents of the law pounce down on their outlaw prey as it goes back from its lonely isolation to some one who cares.

There are several ways of breaking down the barriers of isolation, all more helpful than dissipation or despair. When the aloofness of office or the helplessness of age do not allow one to be the hail-fellow well met of college days, when the body narrows its horizon, the mind can widen its horizon. If you can not boisterously slap many chums on the shoulder, you can along the broad highways of literature clasp hands of fellowship with the myriads who throng those goodly ways. The one who reads has correspondents from all places and times, and the mail is heavy.

Farther and better! If it is hard to maroon the mind, it is harder to maroon the heart. Give a mother the love of one child and she is never lonely. The soldier out on the picket-line or scouting alone, bears warm within him trust in his leader and feels no isolation. If with

underwater cables and overhead wireless one throb of electricity makes the whole world kin, there is swifter message, more sensitive response, far stronger bonds from heart to hearts. Would you never be lonely, never isolated, then make the heart keenly alive toward Him Who always cares. With Him you can never be marooned or alone, but rather will be a multitude. "One with God is a majority," said an American orator, and an earlier and greater has written: "Casting all your care on Him, for He hath care of you."

## LITERATURE

### Two Types of Apostolic Virtue

The Church, like the mother of the Gracchi, has her jewels to exhibit to the world; and these are no other than the lives of her saintly children. Among other things, they attract by their remarkable variety; for holiness, though one in its essence, is seen under various aspects in different natures. Grace does not supplant nature. It rather grafts itself upon nature. While imparting to nature something of its own superior qualities it does not destroy its integrity. Hence as natures differ, the life and work of any two saints, respectively, will receive a decided color from the native character of each. The one may, for instance, leave the mark of his personality upon the world by imbuing his disciples with his own knightly spirit of loyalty, as in the case of Ignatius of Loyola; the other, like Francis de Sales, may have for his mission the distilling of the oil of meekness and gentleness into every soul brought within the range of his influence. The fact we have been noticing has its practical significance. It has an important bearing both upon the appraising of sanctity, so far as we can appraise it all, and upon the training of those who aspire to it. No greater mistake could be made than to attempt to force sanctity always into the same mold. Even in religious orders, each of which has its ruling idea, there is ample scope for the independent development of the individual, and the orders are so numerous that each aspirant after perfection can find a spiritual mold to his own liking.

The above reflections have been suggested by two biographies that have lately been translated from the French: the Abbé Michaud's "Life of the Venerable Louis Marie Baudouin" (Benziger, \$3.25), and Father Calvet's biography of Father Paul Gin hac, of the Society of Jesus (Benziger, \$2.50). Father Baudouin played an exceptional part in the restoring of religion in the west of France after the appalling desolation caused by the great Revolution. Forced into exile by the great upheaval, he was back again in his native La Vendée as soon as the first lull in the storm occurred, though for a considerable time he was tracked by the priest-hunters of the period. His appointed task under Providence was the education of the young and the training of candidates for the priesthood. Possessing no little power of initiative and a boundless trust in the divine bounty, he inaugurated work after work destined to have a far-reaching influence. Among other things he instituted an order of teaching Sisters and laid the foundation of a congregation of regular clerics.

But all this, memorable as it is, holds little that is distinctive of the saintly Baudouin. The force that sustained him was his indomitable courage and his boundless trust in Providence, but the more immediate instrument of the good he effected was a unique power of personal influence, especially as exercised upon young minds. For this he found a special

field in the seminaries over which he was so providentially placed. If it is asked what was the secret of his influence we shall find it chiefly in the fact that in many respects he was a replica of St. Francis de Sales. He had all that saint's suavity and gentleness and charity as well as his talent for steering his enterprises through a host of difficulties. He had all his unction of speech and something resembling his natural, simple yet effective eloquence. He had, too, the natural grace and dignity with all the sweet attractiveness of the Bishop of Geneva. But there was much in his composition that was more peculiarly his own and which bore its own distinctive fruit. The stream of natural affection in his nature flowed none the less freely for being mingled with the stream of divine grace. He had an immense love of children. He found the keenest delight in the song of birds and in fragrant meadows and in the sight of beautiful landscapes. These, especially in his declining years, he made stepping-stones to higher things. His special dedication to the Scriptures gave a tinge to his conversations and his discourses which made them peculiarly attractive. Finally, he had a genius for training young minds; and who will ever question genius about the secret of its success?

In turning from Father Baudouin to Father Ginhac the coloring in the picture is found to be more sombre, but the effect more intense. In his case nature lent little to grace, but that little was endued with enormous power. Father Ginhac was destined to leave the deep impress of his own spiritual life upon the young priests of his Order; and God prepared him for his work by endowing him with a firmness of character and a power of will that were truly astonishing. This strength of character was with him from childhood, but toward the close of boyhood it was warped from its truest aims and threatened him with moral shipwreck. But on one occasion circumstances rather than his own inclination brought him to a people's mission. He had come to scoff, but remained to pray. The first discourses of the missionaries changed him not a little, but his real conversion was effected at a stroke. Toward the close of the mission, happening to turn a corner of a street, he lighted upon a procession in which a large crucifix was being carried on a litter. A glance at the blood-stained face was enough. In a moment he was wholly God's. His resolution was taken, and never to the end of a long career did he cease to pursue the high perfection to which he then and there dedicated himself.

His life was a marvel of humility and mortification. The strong, uncompromising will, making relentless war upon natural inclination, was the distinctive badge of his sanctity. Indeed this aspect of his life was so prominent that scarcely any other was discernible. Yet Father Ginhac was almost a total stranger to spiritual consolations, a fact which alone raised his sanctity to the plane of the heroic. Just as little pleasure entered his soul through the gates of his senses: we doubt if he ever permitted himself to be regaled in the slightest degree by any sight or sound in nature. Gifts of speech or of manner he had none. His exposition of the Institute of the Society to his young "Tertian" Fathers was dull; and yet, when his heart was particularly interested, how his words did brand their meaning and spirit into the souls of his hearers. His gift of direction was unsurpassed; and it was chiefly this, together with the holiness of the man, that made the superiors of the French provinces desirous to place their young priests under his instruction.

In these biographies, therefore, are sketched two distinct types of apostolic virtue. Though brought to an equation by grace, how different they are in point of natural qualities! And what marvels are effected here by grace, whether with the aid of or in spite of natural qualities!

MICHAEL P. HILL, S.J.

## REVIEWS

**Ontology, or the Theory of Being. An Introduction to General Metaphysics.** By P. COFFEY, Ph.D. (Louvain) New York: Longmans, Green & Co. \$3.00.

Following the two learned volumes on "The Science of Logic," by this professor of Maynooth College, now comes an exhaustive treatise on the general aspects of being. The author is not of those who think that ontology is a thing of the past. "Perhaps not a single one of these problems," he observes, "is really and in substance alien to present-day speculations." Indeed, no question of importance has been omitted. One would like to see Dr. Coffey take sides on the distinction between actual essence and existence, a question in which the human mind closely scrutinizes the inner nature of reality. Not every philosopher acquainted with the writings of St. Thomas will agree that the great doctor holds a real distinction between the two. The subjective and objective factors of the beautiful are well set forth in this volume and it is good to find the author insisting that the beautiful which offends morality is not really a thing of beauty at all.

A clear explanation and solid proof of the principle of causality and of the objectivity of the four causes is necessary for all philosophers, but especially for those imbued with modern English and German sophistries. Though it has been the custom to deal in scholastic text-books on ontology with the four causes, many would prefer to see this treatise placed after the constitution of bodies, so that the full purport of material and formal causality would be better understood. The author in fact admits as much when he says that these causes are properly subject-matter for cosmology. Dr. Coffey maintains that notions and realities receive their logical explanation, not *a priori* and by way of results obtained, but in a gradual manner as a result of investigation so that the mind is made to think out and to build up the right view. This, however, should not have prevented the writer from prefixing to each chapter by way of summary or thesis the main points of doctrine to be proved in the course of the chapter.

The author deserves great credit for providing the English public with a clear exposition of the deep problems of general metaphysics. Other treatises we hope will follow. What is especially needed now is an "up-to-date" work on cosmology, or more explicitly on inorganic bodies, for this field of philosophy requires to be brought more into harmony with the conquests of natural science.

J. J. O.

**Poems.** By ARMEL O'CONNOR. Mary's Meadow. Ludlow, England. \$1.00.

In this modest little volume the author gives us to breathe the fragrance of a lyrical nosegay which he gathered for "Violet" in Mary's Meadow. And it is a delicate, quiet fragrance that we scent, like to sweet odors after bitter rain. For from the intimately personal note in many of the poems, it is plain that the writer has heard and felt deeply in his heart the beat of a rain which humanwise we call tears. They are tears for a reality, a truth, an ideal which he loves now the more because it was lost a while. He is not unfamiliar with the sweet, sad music of humanity, and so he has pitched his key in a sympathetic quaver. In "Sorrow's Voice" he strikes the buoyant note.

That Life is Sorrow's voice of joy, with such philosophy his vision lifts

From cares that tie one to the mean  
And little things of life

to "the radiant path that lies behind the stars." And so his singing for the larger part of the book is hopeful and pensively sweet. It is religious, too, with many a stave for Our Saviour and His Mother.



It is well that Mr. O'Connor gave last place to "The Ghost" and "Inspiration," for they seem to be vague, hazy, groping, evidently of the twilight hour, "when bleeding feet were puzzled" before "The Quest." We suggest that "February Dawn" be omitted from a second edition of the "Poems." H. H.

**Breviarium Romanum** Ex-Decreto Sacrosancti Concilii Tridentini Restitutum, S. Pii V. Pontificis Maximi Jussu Editum Aliorumque Pontificum Cura Recognitum, Pii Papæ X Auctoritate Reformatum. Neo-Eboraci: Apud Fratres Benziger. \$8.75 et \$11.00.

Those who have been waiting for the arrival of the new edition of the "Roman Breviary," that H. Dessain, of Malines, announced, will be glad to hear that a consignment of these moderate-priced volumes has at last reached this country. The books must have been well on their way, perhaps via Antwerp, some weeks before Malines was shelled. In view of the fact that the only business now being transacted in Belgium is that of war and destruction, many American priests will probably have to wait some time longer for their new "Mechlins." The attractive features of the present edition are its convenient size, low price and extended text. It is an 18mo, not an inch thick, can be had in flexible morocco for \$8.75, or in Alaska seal for \$11.00. The priest can read his "little hours" without turning back for the hymns and prayers that occur every day, and all the responses of the second nocturn actually follow the lessons.

Since breviaries are our theme, mention should also be made here of the beautiful 12mo Ratisbon edition Pustet is selling in this country for \$14.50. In our issue of June 6, a notice was given his attractive 8vo edition, the price of which is \$11.25. The present set is more sumptuous still, and, of course, has all the practical conveniences the smaller volumes possess. If to these three varieties of breviary is added the 12mo, \$11.50, Tours edition, of which Benziger Bros. are the American agents, even the most critical should be able to find the set that pleases him best. W. D.

**Romanism in the Light of History.** By RANDOLPH H. McKIM, D.D. New York: G. P. Putnam's Sons. \$1.25.

The function of words and names is, ordinarily, to convey meanings, and because of this it is an established convention that the speaker should so speak that his auditor may know what he is talking about. There are, however, classic instances where this rule has been departed from, and a word has assumed a terrible and far-reaching connotation on the part of the user. There is the case of the old lady who found a world of meaning tucked away in the word "Mesopotamia": clearly an example of litotes. Then again, when Humpty Dumpty used the word "impenetrability" he explained to Alice that the inward meaning or thing signified was far in excess of the mere word. Let us take an example nearer home. Generally speaking, the word "Republicanism" connotes the whole extent of the substantive "Republican"; and by the same token the word "Romanism" should indicate the whole art and practice of a Roman. But there are Romans and Romans; from Horatius Cocles, who performed feats at the breach of the Tiber bridge, to Ernesto Nathan, who performed feats at the breach of the Porta Pia; and Dr. McKim's book is about none of these. With him "Romanism" is a kind of synthetic way of saying: "The Devotions and Practices of the Catholic Church whereby she is distinguished from all the heresies and schisms." This is, of course, a great responsibility to place on one word; but it is an admirable example of twentieth century efficiency.

To say that Dr. McKim understands neither the Catholic Church nor its doctrines would be stating the case very mildly; and the fact that he mixes up the "Denial of the Cup to the laity" and the Temporal Power of the Pope with such

things as the dogma of the Immaculate Conception and Infallibility shows how inadequate is his conception of what the Catholic Church demands as the standard of Catholic belief. That Dr. McKim is conservative is shown by his heroic clinging to the old Protestant interpretation of the Petrine texts: this in the face of modern scholars such as the Anglican divine Plummer, and Montefiore the liberal Jew, neither of whom has any Catholic interest in the true interpretation of these texts. Nor will he have it that St. Peter ever was in Rome, although the ancient tradition is supported by such modern scholarship as the historical researches of Mr. Edmundson in his Bampton Lectures at Oxford in 1913.

Any serious intention this book might possess is vitiated by the fact that its objections to the Catholic Church were all refuted long before Dr. McKim set pen to paper. Nor can references to the *Protestant Alliance Magazine* of London call forth respect any more than references to the *Menace*, of which journal it is an English cousin: and excerpts from the statistics of Joseph McCabe, ex-friar, ex-priest, and agnostic prove—that arithmetic is the science of numbers. In attacking the doctrine of Transubstantiation and Confession the Doctor places himself at issue with a large number of his fellow Anglicans; and a cheap descant upon such topics as the Inquisition, Catholic marriage laws, and the morals of Catholics, shows the purpose of this book, which is to discredit Catholics in general before the eyes of the world, and American Catholics in particular, before the eyes of their fellow citizens. What becomes of the Anglican appeal to sound learning when we are entertained with the spectacle of a divine, gracefully bearing up the Fathers with one hand, whilst with the other hand he slings mud? It is an effort that would have delighted the hearts of the "glorious Reformers" of old, who found in such tactics an effective expression of liberty of conscience. H. C. W.

**Im Ringen der Zeit.** Sozialethische und Sozialstudentische Skizzen von Dr. HERM. PLATZ. M. Gladbach: Volksvereins-Verlag. 1.20 Mark.

**Luxus und Verantwortlichkeit.** Von Dr. PHIL. MARIA MARESCH-JEZEWICZ. M. Gladbach: Volksvereins-Verlag. 40 Pfennig.

One danger often contingent on attendance at institutions of higher education is the excessive attraction which sports exercise over so many of our best and most promising students. The consequence is that they enter upon life without any preparation for the social mission which awaits them. This holds true, likewise, of our Catholic graduates. If they have been accustomed to devote all their leisure to pleasure, they are not likely to change their habits and suddenly to sacrifice themselves to the service of others. It was not thus that men like Ozanam, Kolping and Bishop von Ketteler were formed. Sodalties in particular must afford the needed opportunities of preparation during student years for a life of charitable, social and civic usefulness. Our young students can in particular be taught to participate in the organized works of charity and other forms of religious and social service, undertaken by approved Catholic organizations.

Suggestive for this work, and filled with noble incentive and enthusiasm, are the successive volumes of the *Studenten-Bibliothek*, edited by the Secretariate for Students' Social Work at M. Gladbach, the centre of Catholic social activity in Germany. The first of the booklets mentioned here is the twentieth of the "Students' Library" series, and contains discussions of social problems from an ethical point of view. The second deals with the part played by luxury in our modern life and the struggle which must be waged against it by our Catholic young men and women who have been given the advantage of a Catholic higher education with the great

accountability it implies. Other volumes of this series are even of a more directly practical kind. Though not always applicable to our own conditions they can not fail to be suggestive. All of them should be familiar to our students and professors in order that they too may go and "do likewise."

J. H.

**The Poet.** By MEREDITH NICHOLSON. With Pictures by Franklin Booth and Decorations by W. A. Dwiggins. Boston: Houghton, Mifflin Co. \$1.30.

When not engaged in composing imperishable verses the central figure of this charming story is chiefly occupied in bringing smiles to little children's faces, arranging lovers' meetings, and ending the estrangement of a wife from her husband. He is the "poet all people love" and the reader is sure to be infected with their enthusiasm. Men and women who frequent the divorce courts, the poet complains, interfere seriously with his business. He refuses to stand by and see the little fringes he has attached to old fabrics torn off. He protests against the modern widening of the gulf between poetry and life, and speaks to his fellow authors these words of warning:

None of us lives all to himself. All of us who write must keep that in mind; our responsibility. When I was a schoolboy I found a misspelled word in a book I was reading and I kept misspelling that word for twenty years. We must be careful what we put into print; we never can tell who's going to be influenced by what we write. Don't let anybody fool you into thinking that the virile book has to be a nasty one. There's too much of that sort of thing. They talk about warning the innocent; but there's not much sense in handing a child the hot end of a poker, just to make it dread the fire.

The reader is sure to like the poetical reporter, and winsome Little Marjorie. Marion, though she thinks herself a pantheist, is very amiable too. The novel is pervaded by Mr. Nicholson's whimsical humor and the important element in human happiness idealism holds is adroitly shown.

W. D.

#### BOOKS AND AUTHORS

Under the auspices of the Knights of Columbus Catholic Truth Committee, the Encyclopedia Bureau of New York is getting out at low prices a new edition of the "Catholic Encyclopedia." The twelve editors and directors of the publication announce that the work "is designed to be the starting point of a movement among Catholics, a great educational movement in every Catholic home in the land, the source of a literature that will recatholicize the English tongue." Such a worthy enterprise merits complete success. As the sixteen handsome volumes of the "Catholic Encyclopedia" can now be had bound in cloth for \$29.00 and in half-morocco for \$49.00, this valuable work of reference should soon be in thousands of Catholic homes.

G. P. Putnam's Sons have asked us to correct the implication in our note on "Monsignor Villarosa," in *AMERICA* for September 26, that the author, Pompeo, Duke Litta, is not a real personage. We are aware that he is, for a reason that need not be discussed here, and we fully accept the Putnam statement that their transactions with him were *bona fide*; but it still remains true that the intrinsic evidence points to feminine authorship of the English Protestant fanatical type. An Italian nobleman may hate the Pope, but he would hardly call him "the secular omnipotence of the Scarlet Woman of the Seven Hills." The publishers are protected by a foreword which declares that the main incidents are untrue; and their "Advance Book News" states that Duke Litta's agrarian experiments, which are ascribed to Bishop Villarosa, were frustrated by the Socialists, whereas the novel assigns their frustration to the wicked clericals. The book is false in fact, sentiment and trend; and that it should be

written by some other than the reputed author would not be unprecedented among decadent nobles. The only intrinsic evidence in favor of foreign authorship is its frequently ungrammatical and unidiomatic English.

"Outside the Walls" (Herder, \$1.25) is the title of a book into which Mr. Benjamin Francis Musser has gathered certain "tributes to the principle and practice of Roman Catholicism from our friends *Fuori le Mura*, which he contributed originally to the New York *Freeman's Journal*. Under twenty-three chapter headings the compiler arranges the results of a diligent inspection of papers and periodicals and of standard authors, and he furnishes an index of "sources." But the rambling, disconnected character of the citations is, of course, the common drawback of books of this kind. Preachers, controversialists and "seekers after light," however, should find the book useful. Mr. Musser calls Walter Pater a convert. Many would like to learn the authority for that statement.

The first series of the "Lives of English Martyrs" whom Pope Leo XIII declared blessed was published originally by Burns & Oates, in 1904 and 1905, as the hundredth and hundred and first numbers of the "Quarterly Series." The valuable work has now been reissued by Longmans, Green & Co. (\$5.00). Dom Bede Camm, O.S.B., it will be remembered, is the editor of the two volumes and has also written a number of the lives, Fathers Bowden, Keogh, Phillips, Pollen, Morris and Stanton being the other contributors. In the first volume are sketches of those who suffered under Henry VIII, and in the second are short lives of twenty-four martyrs that Elizabeth made from 1570 to 1583. Each volume is furnished with a scholarly introduction by the editor. No Catholic library that is without these books can be called well equipped.

The Christian Brothers of Ireland brought out on September 8 the first number of *Our Boys*, a monthly journal. The new publication has for its aim:

To interest, instruct and inspire the boys of our Catholic schools, to create in them a taste for clean literature, to continue the character-forming lessons of their school days, to fire their enthusiasm for what is noble and good, to inflame their love of country, and to help in preserving them as devoted children of Our Holy Mother the Church.

An inspection of the twenty-four pages of the paper shows that the editors are already realizing these high purposes pretty well. There are some reminiscences of his school days by Father McSweeney, of Maynooth. Mr. Denis McCarthy, of the *Sacred Heart Review*, contributes a stirring poem, and the stories are varied and interesting. There is also a Gaelic page for the erudite and "Sport" for the athletic. "Our Boys" of Ireland are those, of course, to whom the new journal makes its chief appeal, but Catholic lads of other countries will also like the paper. One dollar mailed to Kenny's Publishing Department, 65 Middle Abbey Street, Dublin, will secure a year's subscription. *AMERICA* wishes *Our Boys* a long life and a prosperous one.

Mr. Joyce Kilmer, whose "Trees and Other Poems" Doran, by the bye, is announcing, writes from England to the New York *Times* that many London publishers are giving to the Prince of Wales Relief Fund all the profits they are deriving from the sale of war books. As there is not much else being published, that means a great deal. Moreover, a number of authors, not to be outdone in patriotism, are offering their royalties to the fund. Mr. Kilmer reports that:

Hilaire Belloc had intended to make a tour of the United States this winter, lecturing in the principal cities. But he is now so busy writing about the war for *Land and Water*, a weekly paper to which his contributions have given great



popularity, that he may decide to postpone his trip. Also there is a possibility of his going to the front as soldier, interpreter or correspondent.

The latest book of that remarkably versatile author, who has taken all literature as his province, is "The Book of the Bayeux Tapestry," recently published in this country by Putnam.

The London *Times Literary Supplement* has these words of commendation for "Oddsfish!" Mgr. Benson's new novel:

"Oddsfish!" unlike many of its kind, may claim its value as history. It is also a novel. It tells a pretty and tragic love-story, which is just sufficiently woven into the history not to seem a concession and a patch. But the remarkable thing in the book is the characterization of the King. He may be said, in the cant phrase, to "live in these pages."

Mgr. Benson seems to understand Charles, good and bad, merry and woful, wise and foolish, fascinating and repellent; and he has put all the contradictions together into a single and recognizable human being. His success with the Duke of York is scarcely less; but that was an easier task. The story is told by a young Catholic who is sent from Rome on a secret mission to help the King where he can, the ultimate end, of course, being his admission into the Church of Rome; and it is chiefly the King's relations with the Catholics in which Mr. Mallock is concerned. He sees all the affairs of Oates' Popish plot and the murder of Sir Edmund Berry Godfrey; he takes a very important and difficult hand in the complicated game of the Rye House plot; finally, it is he who brings the priest to the bedside of the dying King. There never was, we suppose, such a person as Mr. Roger Mallock; yet Mgr. Benson's description of the King's death may fairly take its place as a piece of just and absorbingly interesting history.

Mgr. Benson's new historical novel seems to equal in excellence his two stories of contemporary life, "The Average Man" and "Initiation." "Oddsfish!" will soon be published in this country by P. J. Kenedy & Sons and by Dodd, Mead & Co.

### BOOKS RECEIVED

#### Benziger Bros., New York:

Fine Clay. By Isabel C. Clark. \$1.35; Im Kampf um Lourdes. Ein Deutscher Roman von Lucens. Mk. 3.50; What Think You of Christ? By Francis H. A. Cahusac. \$0.35; The Conversion of Cesare Putti. By W. Hall-Patch. \$0.35.

#### Century Co., New York:

The Renaissance, the Protestant Revolution and the Catholic Reformation in Continental Europe. By Edward Maslin Hulme. \$2.50.

#### Houghton, Mifflin Co., Boston:

The College Course and the Preparation for Life. By Albert Parker Fitch. \$1.25.

#### Henry Holt & Co., New York:

The Rosie World. By Parker Fillmore. \$1.30.

#### Jewish Publication Society of America, Philadelphia:

The Jewish Year Book 5675 (1914-1915).

#### P. J. Kenedy & Sons, New York:

Simplicity. By Bishop de Gibergues. \$0.60.

#### Little, Brown & Co., Boston:

The Single Hound, Poems of a Life Time. By Emily Dickenson. \$1.00.

#### Longmans, Green & Co., New York:

Christianity and Economic Science. By W. Cunningham. \$0.90.

#### The Macmillan Co., New York:

They Who Question. \$1.35; Hoof and Claw. By Charles C. D. J. Roberts. \$1.35.

#### Charles Scribner's Sons, New York:

On Acting. By Brander Matthews. \$0.75; Poems. By Edward Sandford Martin. \$1.50; Gideon's Band. By George W. Cable. \$1.35; Criticism. By W. C. Brownell. \$0.75.

#### University of Chicago Press, Chicago:

The Problems of Boyhood. By Franklin Winslow Johnson. \$1.00.

#### Joseph F. Wagner, New York:

The Signification of BERAKA. A Semasiological Study of the Semitic Stem B-R-K. By Thomas Plassmann, O.F.M.

#### United States Catholic Historical Society:

Historical Records and Studies. Vol. VII. Edited by Charles George Herbermann, LL.D.

#### World Book Co., Yonkers, New York:

Indian Days of the Long Ago. By Edward S. Curtis.

### EDUCATION

#### The Era of Reconstruction

In education, as in theology, there is a Modernism which is unto death, and a modernism which is nothing more than a common-sense adaptation of lawful means to attain a desirable end. Happily, Modernism in theology can be defined and condemned by ecclesiastical authority. Unfortunately, modern pedagogy bows down to no Pontifex Maximus. However carefully it may arrange its school programs, it can send them forth from the pedagogical laboratory with no guarantee of their orthodoxy. Their value as a means of educational salvation can be fixed only after they have been tried. Of necessity, they are in the nature of an experiment, and the *corpus vile* of the experimentation is the mind of the child.

Since the program makers began their work, at least as far back as Aristotle, this tinkering with the mind of the child has a fairly long history. The experience of these centuries has supplied us with a mass and variety of results, from which a consistent body of pedagogical principles, true for all times and places, may be drawn; principles which, if properly applied, will help the child to take his proper place in this world, and to remember that there is another world beyond these bounds of time and space. Certainly, human activities vary with the changing requirements of civilized existence in succeeding centuries. Therefore these principles must be readjusted from time to time. But it must be a readjustment, not an abandonment, nor an essential change. For human nature, which is the principle of this activity, remains itself essentially unchanged.

Modern pedagogy, unconsciously perhaps, has suggested many a new and useful application of old principles to modern instances. Let this be freely acknowledged. But its fundamental error seems to lie in its practical assumption that new activities necessarily require a new principle of activity. Hence, programs of study, not without value in an age when man's activity was confined to a restricted sphere, must be rejected in our larger day, or so fused with newer plans that their real nature and consequent efficiency are destroyed. This principle of the new pedagogy was stated with emphasis some years ago by Dr. Eliot, who cited "the immense widening and deepening of human interests brought about in the nineteenth century," as the first and final justification of his theory of electivism in the colleges.

With this concept of education, forced at last by the great authority unthinkingly conceded Dr. Eliot, rather than by a willing approbation accorded after critical examination of happy results in the classroom, came the lauded "deepening and widening" of the college curriculum. This radical change soon made itself felt in the secondary, and even in the elementary, schools. The champions of the older pedagogy were loath to part with a curriculum which, subject as it always was to readjustment, was yet thought to contain all that the experience of centuries had fully proved to be of prime importance in the educational process. For a time, the conservative schools held to the sufficiency of a training which was based upon mathematics, the cultural subjects and philosophy, which exacted in the primary schools a thorough discipline in reading, writing, spelling, grammar and arithmetic, and which from the outset stressed the duty of submission to authority. This training they believed to be both cultural and disciplinary. Schools of this type freely admitted that their curriculum left the student in ignorance of many subjects of interest, yet of secondary importance. But they held that they could best fit the student for the professional and intensive studies of later years, by concentrating

his attention upon a few subjects of known value. They were not ready to cram the curriculum with a variety of uncorrelated topics, nor to adopt a new method of education which had nothing to recommend it, beyond the approbation of a system which, as yet, had not justified even its own existence.

But it soon became clear that, outside the Catholic Church, these champions were fighting a losing fight. With the abandonment, in varying degree of completeness, of the old standards, came an era of attempted reconstruction, in which education has fared as badly as did good government in the South, in the days of the carpet-bagger. For the last quarter century, the American school has witnessed a bewildering succession of reform movements. New methods have been introduced, new studies have replaced the old, on the plea that these changes were "a necessary readjustment to the great revolutions that have taken place in industrial and social life and in scientific progress generally." While a thing is not necessarily good or bad because it is old, neither is novelty alone an adequate guarantee of value. Like the Areopagites of St. Paul's time, our school authorities have exhibited a striking fondness for hearing, and for adopting, new and untried things. Child-study, for instance, pursued in a spirit of sympathy which knew too little of scientific precision, gave a new impetus some decades ago to the Kindergarten. Affecting the very root of the educational process, it was to renew in time the face of the educational world. Experience has cooled the enthusiasm of those earlier years. The Kindergarten is still with us, although in some parts of the country it is little more than a day-nursery. Very properly, superintendents of public instruction are not always free to shout from the housetops the secret sentiments of their hearts, but one need not be a searcher of hearts to be well aware that many among them regard the toys of Froebel with distrust. It is fairly clear, that either from a misapplication of Froebelian principles, or from some defect inherent in the principles themselves, the Kindergarten too often fails to prepare the child for even the light and easy discipline of the primary grades. And when, as frequently happens, the methods of the kindergartner are allowed to slip into these grades, the results are even worse. Dr. C. A. McMurry, Director of the Training Department of the Illinois State Normal School, complains that "in primary reading, bright-colored pictures are sometimes used so profusely as to draw the children's attention away from the essentials of reading," and further, that "in primary number work, the children are kept too long working with blocks, splints, and counting material." It may yet be found that we too eagerly discarded the old-fashioned New England Primer and its legitimate descendants for the empty toy-books, exquisitely edited by the modern publisher, and obligingly adopted by careless school boards.

In the grammar schools, "the immense widening and deepening of human interests" has introduced domestic science, iron-working, military and naval training, nature-study, calisthenics, dancing, basket-weaving, classes for little mothers, carpentering, language lessons to the exclusion of formal grammar, commercial geography, commercial English, moving-pictures, and is now threatening phonetic spelling and sex-hygiene. As mere knowledge, many of these subjects are undoubtedly useful and, perhaps, valuable. But it is not at all certain that they are either cultural or disciplinary, to a degree which properly entitles them to a place in the curriculum of a school intended primarily for normal children. It will be understood, of course, that in no one program do all of these "studies" appear. But if even two or three of them be added to the already well-filled program, what is to become of the fundamental subjects of the grammar school, reading, writing, arithmetic? "The few pre-

adamites who still cling to the long obsolete gospel of the three R's," writes the editor of the New York *Sun*, "must be hopelessly dazed by that all-sciolist compound which the wisdom of the modern calls education." The further fact that our modern reformers are now determined to cut down the daily time-schedule, and to shorten the preparatory courses by two or three years, gives us reason to fear that the old-fashioned "plain-schooling," which very often turned out a boy who could "write legibly, read intelligently and cipher accurately," is soon to be replaced by a system whose choicest product will be a callow youth with well-developed fingers, under-developed wits, and a bulky, ill-balanced assortment of facts about a variety of things, which he will probably forget a year or two after he has left school. Mental training, as a purpose in education, seems to have been lost in the welter of an overcrowded, unsymmetrical curriculum. To impart information and to develop the body, appears to be the aim of the modern school.

Broad indeed is our education, writes the New York *Sun*, and as deep as a rain drop; and happily able to dispense with fundamentals and essentials. So broad that a good many public school graduates habitually use two negatives, and can't spell.

It is always easy to pick flaws. But in these days, when the charm and power of the modern pedagogy, particularly as exemplified by the public school, are dinned into Catholic ears, and when in some quarters devotion to the public school is held to be essential to true patriotism, it is well to demand, with some peremptoriness, the credentials which justify the perfection claimed. The demand can not be satisfied. Nor will the ungrateful task of "picking flaws" be wholly useless, if it leaves us with a truer valuation of our own schools. These, for all their faults, are founded upon principles which are not of yesterday, principles justified alike by history and by present experience.

P. L. B.

## SOCIOLOGY

### Convict J 3217

Huddled in the corner of his cage, Convict J 3217 mumbles that he "never did have no chanst." As I know something of the early history of Convict J 3217, I append a *nil obstat* to the only line of autobiography which he will ever give to the world.

Convict J 3217 was born in "The Bottoms," a section of our town which has furnished alumni to the penitentiaries of several States. An unwelcome guest, he came when the leaves were falling. Nobody wanted him, but it was a bit hard to get rid of him, and no questions asked. How he managed to live through his first winter no one knows, least of all his mother, who, when sober, eked out a precarious existence as scrubwoman in one of the downtown office buildings. She called him "Johnny, darlin'" in her maudlin moments, poor thing, and something else when the glow of the spirits, that for the moment made her hard world seem a little less brutal, had died away. After a hulking loafer had appeared, to preside over the fortunes of the dingy *menage* down by the tracks, he heard that his other name was "Jones." Early in his conscious existence Johnny had learned two paths. Along one he toddled with a pail to the corner saloon. At a somewhat maturer age he trudged down the other to the tracks to steal coal. This last was a distinct advance, postulating a keen eye to note the proximity of "cops," a swift foot to elude their pursuit should a flank movement bring them unexpectedly upon the scene. By the time he had outgrown his baby lisp the conversation of his excellent parents had supplied him with a choice vocabulary. These sometimes had differences. Johnny soon learned that an argument



which admits of no immediate rejoinder is a flat-iron or a beer bottle, accurately aimed at the head of your opponent. At the age of ten Johnny could lie and curse and steal and fight and drink. He had his own "gang," and his admiring companions united with the police in putting him on the waiting list of that choice organization known as "Egan's Rats." But, although Johnny did not know it, his education was woefully incomplete. A great college had not as yet put her mark on him. This want was soon to be partly supplied, for one day he hit a policeman in the ear with a rock, a sharp-edged rock of fair weight, a rock aimed hard and true. As is well known, to assault a policeman is a crime only less heinous than to murder a blind man for the sake of his pennies. The next policeman who laid eyes on Johnny enwrapped him in the meshes of the law, and thus entangled Johnny remained three days in the Bridewell awaiting trial. This was in the eighties, remember. We no longer throw children into jail, even bad children, for throwing rocks, even at policemen.

In the indiscriminate crowd of men and boys, ranging from "plain drunks" to appalling degenerates, who were herded in the "bull-pen" of the Bridewell, Johnny learned some methods of making evil profitable as well as pleasant, of which in his small and sordid world he had never dreamed. Brought into the police court the judge momentarily surveyed Johnny's small figure with amusement, and looked over the next case on the docket while a policeman told a direful story of how Johnny was not only a neglected boy, but a bad boy, headed straight for the gallows. "He oughta be tied up somewhere." Perhaps the policeman was right. At any rate this judicial hearing in which the only factor considered was Johnny's tear-stained, frightened little face, took about five minutes. At its conclusion the judge looked up from his papers and told Johnny to "get out and don't do it again." Let us not blame him overmuch. He didn't want to send Johnny to jail, but he was too busy just then to figure out a plan for Johnny's reformation. Besides, that was none of his business. As he understood it, the law did not propose to reform people, but to punish them, thereby warning other possible evil-doers. The common criminal law, it is true, made no distinction between an adult and a minor who, like Johnny, reached the age of criminal responsibility at ten years. Custom, however, allowed him to shield minors by discharging them from custody, i.e., by immediately returning them to the environments which were the occasion and the contributing cause of their crimes.

As this is not a complete biography, with notes and appendices, of Johnny Jones, now known as Convict J 3217, we will only say that Johnny returned to the "gang" a crowned hero. Attached to the wheel of his triumphal car was a policeman with a wounded ear. His path was lighted by the aura of three glorious days spent in jail. Henceforth throughout the "Bottoms" Johnny possessed *kudos* and *auctoritas*. For a discussion of these terms you are referred to your dusty Greek and Latin dictionaries. Briefly, however, they imply that Johnny was the glorious and undisputed monarch of all he surveyed. He now advanced rapidly. By the time he had learned to vote more than once in the same election, but in different precincts, under a name previously supplied by its "Boss," and always at a price, he had an excellent police record, and was among the leaders of "Egan's Rats." He surely would have become Grand Rodent or something of that illustrious body had not an untimely raid of the police resulted in the snuffing out of the life of Policeman Murphy, an honest, conscientious guardian of the law, who left a widow and four or five small children to mourn him. The police said that Johnny was the gun-man, but the benefit of a slight doubt changed the sentence from the scaffold to life imprisonment.

Johnny was never an asset to Society. He never did an honest day's work in his life, except when he was in jail. In property, stolen or destroyed, in the cost of many arraignments and jail terms, he represents a financial loss of thousands of dollars. He destroyed a useful life. He brought grief and disgrace upon many decent poor folk whose sons, and daughters too sometimes, he taught to follow him.

Who's to blame? Do you remember Nast's famous cartoon of the Tweed Ring? Circle-wise they stand, these worthies, and every man of them points the accusing digit at his neighbor. Our acquaintance with Johnny's parents allows us to say that these gave him "no chanst." What they taught him led him to the Bridewell where he got his start in a career of active disorder. As Johnny views the matter from his cage, all that Society ever did for him, Society as represented by that police judge, was to teach him disrespect for law and order. When Johnny began to practise that lesson Society protected itself by throwing him into jail. In providing for the welfare of the many, by depriving the individual of his misused liberty, Society was but doing its duty. But, oh the difference to Johnny and to Johnny's victims, had that police judge, instead of looking on him as a useless bit of driftwood, seen in him a neglected, ill-used child, whom decent care and a little love might have developed into a man, a useful citizen, instead of Convict J 3217. No, we can't blame the judge much; but we can look back with wonder at the crass stupidity of a system which, in the letter of the law at least, made no distinction between adults and minors of seven or ten years of age, and which in imposing or remitting sentence cared little or not at all for the child's reformation.

Only after a great many Johnnies had passed in hurried review before busy or undiscerning police judges did we begin to realize that, in default of proper guardians, Society had some charge, as yet unfulfilled, over these poor waifs. By degrees a principle long recognized in law, the *parens patriae* power of the State, found expression in the Children's Court. Catholics are rightly jealous of any undue assumption of parental authority by the civil power. But we do not think that the principle upon which the Juvenile Court is based implies undue invasion of parental rights. In fact the Juvenile Court's greatest triumph is its success in awakening negligent parents to a sense of their duty. The neglected, ill-treated, or apparently incorrigible child is taken in charge by the State only after the parents have been clearly shown to be unwilling or unable to exercise their inalienable parental rights. In its procedure the Court proposes to view these children not as criminals but as children in need of aid, encouragement and guidance. Its primary purpose is not punishment but reformation. Not "is this child guilty or not guilty," but, "considering all the circumstances, what is the best thing I can do to help this child?" is the first question which the Court endeavors to answer.

Let us freely admit that, in practice, the Juvenile Court is still far from perfection. In its two most important functions, investigation and probation, in which it should be strongest, it is weakest. Moreover, it is peculiarly open to the inroads of sociological "cranks." All this may be admitted. But do you think that, if back in the eighties the Juvenile Court had been established in our town, Convict J 3217 could now complain with any show of justice that he "never did have no chanst"?

PAUL L. BLAKELY, S.J.

#### NOTE AND COMMENT

Most of the astronomical expeditions arranged to study the solar eclipse of August 21 last were either unable to organize or to reach the positions assigned them because of the war. According to the *New York Evening Post*, from only two-

points have reports of successful observations been received. Results of value have been reported by the Rev. Aloysius Cortie, S.J., of Stonyhurst College, who was commissioned to observe the eclipse at Hernoesand, Sweden, by the Royal Astronomical Society.

As noted on another page the charge made in an official communication from the Kaiser to the President of the United States that Belgian priests had been guilty of "outrages against wounded soldiers, doctors and nurses," has, after investigation, been officially withdrawn. While many, no doubt, refused to believe the original accusation, Catholics may feel quite sure that not a few gave it full credence. Bigotry has already begun to exploit the alleged crimes of the Belgian priesthood, and there is little doubt that, for years to come, these cruel slanders will be cited as official and irrefutable proof of the real character of the Catholic priest.

The Rev. Cyril H. Stenson, B.A., an Anglican clergyman, was received into the Catholic Church at Caldey Abbey recently. The monks of Caldey have also been privileged to offer a home to Benedictine refugee monks from two abbeys within the war zone in Belgium. The entire novitiate and some of the oldest monks of the Abbaye de Saint André de Bruges have fled to Caldey. They were received by the Mayor and some residents of the little Welsh town of Tenby, who offered them assistance as they passed through the town to the island. Other refugee monks at Caldey are from the Abbey of St. Benedict at Maredsous. The famous library of 600,000 volumes which this abbey possesses has been packed for safety in the crypt of the church. The monastery was occupied by German troops, and the latest dispatches state that the monks are all dispersed. The Abbot, Dom Columba Marmion, is at present residing temporarily at Caldey, but his monks have fled for refuge to all parts of Europe. An unconfirmed report states that the abbey church of Maredsous has been destroyed.

One of the astonishing incidents of the great war, says the *Boston Transcript*, has been its influence in arousing opposition to alcoholic liquors. Yet one fails to see why this movement should be called "astonishing." War is a brutal thing, yet it often exposes shams, and one of these shams is that a nation's greatness is in proportion to the amount of alcohol consumed by its people. The warring nations have simply acknowledged that too much alcohol heightens the general disorder, and checks military efficiency. The Russian Minister of Finance has received an imperial order that the prohibition of the sale of vodka, originally a war measure, is to be continued indefinitely. In France, Raphael George Lévy, a well-known economist, writes in the *Figaro*:

We have already stopped the sale of absinthe. Why halt on the road? It is often only when favored by a great current of enthusiasm and national revival like that which crosses the country at this moment that virile resolutions can be taken. *Vive la France et mort à l'alcool!*

While Lévy holds that alcohol is France's greatest enemy, he admits that it will be impossible to close all liquor shops. But he urges a progressive diminution in their number, and an enforcement of law which will put an end to all secret and illegal manufacture and sale of alcoholic stimulants.

New York has recently lost, by resignation, one of the most eminent professional "uplifters" in captivity. For some years, this gentleman has been laying down the lines along which the public, private, official and social life of New York might be lived with his wise approval. Much that was evil had first to be cleared away. Bending his shoulders to this

gigantic task, he has been uplifting for some years, with an unceasing energy not surpassed by a steam-shovel unloading a Lake Erie ore-barge. It is sad to relate that most people refused to take him seriously, and that the net result of all this uplifting seems to be a quarrel with the board that paid his salary. The Federal Treasury will miss him, comments the *New York Sun*, for he was a literary gentleman whose output of letters, filled with advice, admonition, forecasts and corrections, was almost without bounds.

Some unsung genius, says the *Sun*, we may have robbed of his due, but to this gentleman we have always attributed those frank and intimate epistles in which the organization over which he presided, generously offered to edit all the newspapers, gather all the news, expose all the rascals, commend all the good men, and bear the burden of credit for whatever of improvement the world might show with increasing years. There has been an assurance, a calm superiority, an assumption of responsibility, about these communications that seemed to mark them as the product of an unmistakably higher spirit.

Non-Catholic schools of sociology weep much over the benighted Catholic methods of reform, which they affect to consider inefficient and anti-social. But if there is one factor, evil above all others, in this sociological work, it is the influence of the paid worker, the product of a school which eliminated grace from the forces of social reform, and which commercializes charity.

In this cultured day, it is scarcely necessary to point out that clubs, half-bricks and table-legs have long been considered unsuitable arguments by those debaters who move in our best society. But suppose that your opponent, suddenly and without justification, attacks your moral character, or worse, questions the good name of your mother? Suppose, further, that he hires a public hall, and to evoke the ribald hee-haws of a foul-minded mob, pours out obscene stories about your wife, your sister, or your daughter? Suppose, still further, that, not content with this, he puts all this vileness in a book or paper, which by favor of a weak-kneed Government, the mails will spread all over the country?

Is one justified in using a club to reduce a moral pervert of this type to silence, or of persuading him, by means of half a brick, to look upon the error of his ways and, in future, abandon them?

Catholics know the restraint which their religion puts upon them. Frugality, moreover, discountenances a course in which a perfectly good club might be spoiled. Deliberating upon this ethical point, a Kansas poet, Walt Mason by name, says in the gentle manner of a poet, that a man guilty of such vileness "deserves anything unpleasant that may happen to him."

At present, writes the poet in the *Emporia Gazette*, a lot of noisy people who should be attending to their own business are howling that the Catholic Church is a menace. Newspapers are published for the sole purpose of carrying on this insane crusade, and they are read by hundreds of thousands of foolish people, who actually believe the stuff they find in them. Now be reasonable. There are many Catholics in Emporia. Has anybody the effrontery to say that the Emporia Catholics are a menace to anybody or anything? Can anybody deny that they are excellent citizens? Do they ever bother anybody, or try to force their creed on others? An answer might appropriately come from some of the many poor people who have received generous treatment at St. Mary's Hospital.

If all men were reasonable, these "noisy people" of whom Mr. Mason complains would soon be silenced. But attacks on the Church of a certain kind will always be welcomed by low-browed persons who feed their substitutes for minds upon moral filth.